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A First-Hand Report From Jerusalem

EICHMANN AND THE JUDGES OF ISRAEL

By D. R. ELSTON

Eichmann has said his say. An oddly frustrating phase of the trial has ended. The accused has responded ably to the promptings of his counsel, defiantly to the hostile questioning of the Attorney-General, respectfully (as befits his Kantian principles) but less adroitly to interrogation by the Bench. All that done, the massively serene Dr. Servatius read passages from Defence testimony heard before German courts. It was relevant evidence. It ranged the now stunted woodlands and poisonous undergrowth of a Nazi hierarchy among which the accused has played hide and seek during the 26 days of his testimony. Except in one or two instances it served the plea that Eichmann had been a nobody. Now and then it gave the Prosecution a point, as when one witness said it had been no good going to Eichmann to seek help for a Jew: 'He was an exponent of the opposite policy.' But much of it was testimony with reservations. Some of the witnesses felt the need to care for their own skins. It is a damaging thing when a man accused of stupendous crime is left to fossick for a good word among men who were accomplices of one kind or another in the deeds charged against him.

But all that is over. The Court has padded its way over an immeasurable carpet of documents. The carpet, before it is finally rolled up, must be studied carefully by Judges and Counsel: by the Prosecution for the footprints of crime and by the Defence for those of a little man shod as a subordinate. Mr. Hausner will analyse his discoveries and fit the analysis into a closing address the beginning of which will be heard on August 3. I suspect it will be well worth hearing. Dr. Servatius will follow when Mr. Hausner has sat down.

I have said that the phase of the trial now ended was a frustrating one. It was. I was about to add that it had ended tamely. But tameness is not a word applicable to any phase of this trial or to any part of such phase. The word or its like has been used, however, by many people during the past few weeks. A public that has set itself up as a kind of jury with an almost pre-ordained verdict at hand, seems to have felt itself cheated. It wanted the Attorney-General to fish out Joshua's trumpet from the folds of his gown and with a blast or two spectacularly bring down the walls of evasion and denial behind which Eichmann has defended himself and cunningly devised his tactics.

DEFIANT ACCUSED

The informal jury, shocked by the magnitude of the indictment and stricken by the grief of survivors who came with a retinue of ghosts to bear witness, were vexed by a cross-examination that fell short of high drama and left Adolf Eichmann erect, defiant, and flashing his agile shield when he should have been whimpering in a corner of the glassed-in dock. Perhaps Mr. Hausner should have done better. I don't know. Perhaps if he had fought less hard for the explicit admission he would have noticed sooner, and seized upon, the implicit admission. But those implicit admissions were not lost on the Court, which — and not an impatient jury — is the audience that matters in spite of the need to convince the world at large of the guilt of the accused man — and the fairness of his trial.

The public took some comfort (and a certain pride, as they had a right to do) from the interrogation of Eichmann by each of the three Judges. Obviously all three were more impressive than the Attorney-General. They should be. They are impressive without opening their mouths, and their impressiveness has informed the whole trial from beginning to end. Judge Raveh's colloquy with Eichmann on the categorical imperative of Kant was an original (and, as it proved effective) stairway from the platform of which to look down on the contradictions, and what may be the humbug, of many of the accused's explanations and evasions. Judge Halevi subtly led the wretched man to similar exposure. Justice Landau, persuasively talking as man to man left the impression that Eichmann's declared innocence of anti-Semitism was scarcely convincing on the known facts. Judge Raveh and Justice Landau each had Eichmann firmly back again at Wannsee.

He found his way out and the next thing we knew he was tearing his wife's New Testament to pieces. It was a characteristic retort to the Old Testament. He is surely an odd and remarkable man, as I have said before, but never has he been so odd and remarkable as during the last couple of weeks. The man who explains away his own Ich as Eichmann did to the Attorney-General, obviously would explain away every man's Ich and, with Kant or Haegel or some other of that kind digesting ill in his stomach, would have us all, im auftrag, at the level of the slave.

POTENTIAL VICTIMS

Realizing this, and watching the little man in the dock, again found myself asking whether or not, there, but for the Grace of God, go I and a great many of us. But I have changed my mind about that. To be sure, even the apparent plausibility of his excuses, rather than the deeds excused, suggests that Society is his accomplice. But the important fact now seems to me, not that many of us could be an Eichmann but that most of us could be his victims.

But all that needs working out. And for the moment the lights in the Court are dimmed. The three Judges are at their separate affairs for a day or two; the Counsel at their's and the accused at his. And almost the last document to be piled on all the rest was a little postal card. It bore the photographs of two small children, 'killed in Auschwitz'. It had been flung from a passing deportation train and among the few written words addressed to Mr. Freudiger of Budapest was a scribbled S.O.S. We had it in court a long time ago. It has come back. It will always be coming back.

IMPACT OF THE EICHMANN TRIAL

The evidence and submissions in the Eichmann trial are at last complete, and the court will remain in recess until the judges have weighed up the harrowing evidence presented. The recess provides the opportunity for an interim of the trial's political impact on the world at large. There can be no doubt that the trial has met with far more favourable a reception outside Israel than the pessimists had forecast. With few exceptions the Western press recognised the trial as an act of historic justice, gave it ample, almost unprecedented coverage, and paid Israeli administration of justice its due. World public opinion at the United Nations obliged the Argentine Government to give up its campaign to have Israel condemned and Eichmann returned to his adopted country of refuge. The dignified conduct of the legal proceedings have evoked widespread admiration.

Exceptions have been few and rarely influential. Extreme antisemites and inveterate Israel-baiters met with little response. The few Jews whose self-hate and strange moral attitudes make them the first to condemn activities by Jews in their own defence have made only a momentary ripple by their hurried dissociation from the trial. Arab resentment of the trial for the sympathy it brought Israel has been ineffective. Even the Communist propaganda machine found itself obliged to mix faint praise with its expected vituperation against the Jewish State. It is fair to say that the trial has brought home to large numbers of people in the West, Jews and Gentiles alike, some idea of the enormity of the crimes perpetrated on European Jewry by the Nazis and their accomplices. In Israel itself the trial appears to be achieving Mr. Ben-Gurion's aim of bringing home to the younger generation the significance of Nazi persecution.

The trial's impact on Germany itself has been particularly striking and wholesome in its effects.

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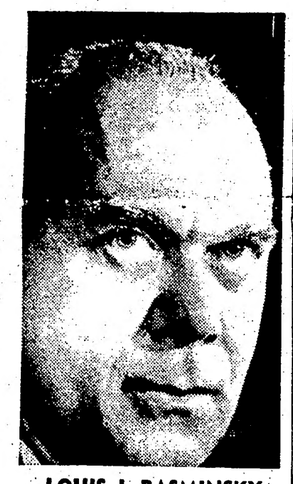
Ben Gurion: No State-Church Separation

Bank Of Canada Governor Is Devout, Loyal Jew

By BEN NOBLEMAN



LOUIS J. RASMINSKY

Louis Rasminsky, the first Jew ever to be appointed as Governor of the Bank of Canada, was very active in Zionist youth work in Toronto 35 years ago. He was supervisor of Toronto Young Judaea in 1926-27, comprising over 300 boys and girls. A number of present-day Zionist leaders recall Rasminsky as an energetic, hard-working, conscientious person destined for "big things".

Dr. Mark Zimmerman, Toronto dentist and vice-president of the Toronto Zionist Council, worked closely with Rasminsky in Young Judaea. Zimmerman was a club leader and both he and Rasminsky were responsible for guiding 25 or 30 clubs. The new Governor's closest friend at the time was Lionel Gelber, who was president of Young Judaea. Gelber went on to become a Rhodes Scholar and prominent author. He is now special assistant to Prime Minister Diefenbaker in Ottawa.

Dr. Zimmerman recalls Rasminsky as a cool, methodical fellow, and an excellent speaker. "I never saw him ever get excited which was unusual for a youth leader. He was a traditional Jew and never let the Young Judaea clubs meet on Friday nights," Dr. Zimmerman stated.

Rasminsky also was editor of **the Hadassah Jubilee Book celebrating the 10th Anniversary of Hadassah. There were over 200 pages in the book and he worked hard to produce it.**

Dr. Zimmerman pointed out

(Continued on page 8)

WAVE OF ANTI-JEWISH MOSLEM TERRORISM IN ALGERIA

ALGIERS, (JCNS) The heaviest toll ever paid by the Jewish Community to Moslem terrorism and French counter-terrorism occured in Algeria during the past ten days.

It was mainly in Constantine and Bône that Moslems attacked Jews, and it is felt that the large number of Jewish casualties in these cities was no coincidence.

From July 17 three Jews were killed and more than 10 severely injured. Hand grenades, machine-gun firing ,stabbing and shooting by Moslem terrorists left no doubt that the Jews were their main targets in their fight against the French.

As regard counter-terrorism, it is difficult to obtain precise figures; the names of persons injured or attacked are kept secret by the police. Some detais are available: plastic bombs were thrown at the home in Oran of policeman Scali Cohen; at the shoe shop of Mr. Chourzaqui in the same town, and at the offices of Athouel Benattar and Sebban. Resulting in heavy damages. In Algiers, a bomb was thrown in the Bab El Oued district at a Jewish district at a Jewish butcher, at the home of a lawyer, M. Ayache, injuring his neighbours Armand Hazan and Gerard Cohen, and at the home of M. René Smadja in Birmandreis, a neighbourhood of Algiers.

On Tuesday a plastic bomb was thrown into the garden of M. Walter Amsellem, a pharmacist, who lives in a seaside

The same day Amsellem helped to carry to hospital the French mayor of the seaside resort, who had just been shot down by a resort 50 east of Algiers.

member of the Secret Army Organisation.

Observes believe that this wave of terrorism will increase the tide of Jews leaving the country.

MILLIONTH IMMIGRANT IN HOLY LAND

(CJN—JCNS CABLE)

JERUSALEM — The one-millionth immigrant since the State of Israel was established arrived this week in the country according to an official announcement by the Jewish Agency.

The details have not been disclosed except for the fact that this new **Oleh** went directly to work in a development town. This million immigrants came to Israel from seventy-nine countries and from all continents.

THOUSANDS FROM AMERICA

Four-hundred-fifty thousand arrived from Europe; Two hundred-eighty thousand from Asia; and two hundred-and-fifty thousand from Africa.

Twenty thousand Jews immigrated from North America, Australia and New Zealand.

NEED FUNDS

Exact figures for the current year's immigration have not been announced, but it seems that about thirty thousand have settled here this year.

Both the Jewish Agency and the government of Israel are seeking ways to increase their budgets for the absorption and settlement of newcommers.

SOVIET YIDDISH PERIODICAL

LONDON, (JCNS) — The first issue of "Soviet Heimland," the new Yiddish periodical is now being printed in Moscow and should, according to reports, be on sale early in August.

The contents of the first issue have been revealed in a pre-publication statement by the editor, Mr. Aaron Vergelis. In an introductory note he states that one of the journal's aims will be to encourage the further development "of multi-national literature" in the Soviet Union.

The issue opens with six literary leading Jewish writer now living in Kishenev. This is followed with a diary by another Jewish writer, Tobias Gens, describing Jewish life in his home town.

The first issue of "Soviet Heimland" also contains contributions by 18 poets from all over Russia.

The editor seems to have adopted the policy of making the Yiddish journal representative of the various groups of Jewish writers living and working in the Soviet Union today.

Tells North-American Rabbis: Unity Of People Is Paramount Concern

(CJN NEWS SERVICE)

JERUSALEM — The problem of religious and non-religious Jews in Israel living in unity was discussed by Prime Minister Ben-Gurion at a meeting in Jerusalem with the Rabbinical Council of North-America (Orthodox) delegation.

The meeting, which at times became heated, was attended by some 160 members of the **Council** and their wives in the conference hall of the Jewish Agency.

RECALLS DECLARATION

Mr. Ben-Gurion said that from the very first day of the founding of the State he had been perturbed by the question of how Jews, as citizens of the State of Israel, could live together on the basis of freedom of conscience as laid down in the State's Declaration of Independence—which, he noted had been signed by all the parties, from Agudat Israel to the Communists.

As many Jews are non-observant, he posed the question of how all could live together without offence to the Orthodox and without compulsion upon the non-Orthodox?

Mr. Ben-Gurion said that he had gone with his question to the late Rabbi Avraham Karelitz (who was known as "Hazon Ish") but had not received an answer. "Now I ask you — have you an answer?" he said to the American rabbis — "you who live in a country where Church and State are separated."

UNITY-PROBLEM

Mr. Ben-Gurion added that he did not favour complete separation of religion and State in Israel, as attested by his support of religious marriages and divorces laws, which had been enacted by the Knesset without the religious parties, and whose purpose was to preserve "Jewish unity." With Israel beset by enemies from without, unity had to be preserved within.

Yet, he remarked, leaders of the religious parties continued to sow disunity.

"As American rabbis, tell us how we can strengthen unity, with the religious and non-religious respecting one another's differences??"

Commentary • By M. J. Nurenberger

KHRUSCHEV AND SHOLOM ALEICHEM

I do not know how the reader reacted to Nikita Khruschev's "messianic" promises. When I read the new manifesto of the Communist boss, I thought of Nikita's compatriot from the Ukraine, Sholom Aleichem.

* * *

My first thought was: I wish I had a little of Sholom Aleichem's satirical talent, just a little bit. Were I Sholom Aleichem, I would try to re-write, sensibly, logically what Khruschev meant by his promise to all who will live in the happy Communist society, — twenty years hence.

* * *

I would commence with an excerpt from Sholom Aleichem's famous story about Berl-Isaac's adventures in America. "America is a land of bluff . . . American bluffers, you know . . ."

* * *

Berl-Isaac would tell the people in Kasrilevka that the Americans have the opportunity of earning a living. One of the bluffs related to the people of the Ukrainian town of Kasrilevka was that any man in America has a right to start a factory, to work in a factory, to push a pushcart, . . . anything he wants to try. Mind you, such bluffers the Americans! They want to tell us, in Kasrilevka, in Russia, that a man has a right to open a store anywhere — without trouble? Who would believe it!

In the world of Kasrilevka, where Khruschev is the Czar, no one will believe such nonsense!

* * *

In Kasrilevka people **believe** that the government **can** produce frigidaires, make cars, — for the tchinovniks — not for the people . . . But in America, Berl Isaac wants to tell us, the people have cars, the people have frigidaires, the people have apartments with bathtubs and central heating! Who ever heard of such nonsense in Kasrilevka . . .

* * *

Yes, in Kasrilevka people **believe** in promises. Lenin promised it before; then Trotsky, then Stalin . . . They always **promise bread** — twenty years later . . . Twenty years later people in Kasrilevka, so Nikita says, will have all the nice things that Americans have according to bluffers like Berl Isaac. And what will Americans have twenty years from now? Whatever they may or not possess, one thing they will not take away from the Russians: the happiness called **Socialism.** Ask people who have seen Kasrilevka, they will tell you that Americans lack — Socialism . . .

* * *

May I conclude on serious vein? All those who live by misleading the people promise them paradise in the future.

The French, in their profound wisdom, are wont to say: "Everybody aspires toward paradise, but one must die in order to reach paradise".

* * *

Is the world ready to die for Nikita's paradise?

APPOINTED TO POSTS OF DRIVE LEADERSHIP

ARTHUR GELBER

SAMUEL J. SABLE

CARL KEYFETZ Q.C.

STORY AND EDITORIAL — PAGE 8

CUBA JEWS MOVE

MONTREAL — According to the report of an officer of the Canadian Jewish Congress who paid a visit to Havana, it is estimated that over 50% of the Jews of Cuba, who numbered 10.000 up to a short while ago, left the country; most of them went to the U.S.A. which waived visa requirements for children under 16 and for family reunions. A considerable number is anxious to go to nearby Jamaica.

Some 200 persons went to Israel on planes specially chartered for the trip of Jewish Agency.

LABOUR TROUBLE IN ISRAEL

(CJN—JCNS CABLE)

JERUSALEM — The Manufacturers Association of Israel and Labour Histradut have broken off negotiations this week over the demand of a cost of living increase, demanded by the unions.

This situation may develop into a major labour relations crisis.

The Histradut is demanding a 5% of cost of living allowance. The manufacturers Association claims that the Histradut demand is motivated by the election campaign.

Elections of a new Knesset will take place in Israel on August 15.

NEW PORT

(CJN—JCNS CABLE)

TEL AVIV — The construction of Israel's new Mediterranean Sea port began this Sunday at Ashdod Yam. — It will be a deep water port, handling a milliontons a year.

Delegates from Canada and United States attended the impressive ceremony to which all participants of the Bond conference taking place here had been invited.

The President of Israel, Yitzhak Ben-Zvi, officially launched the construction project.

DUE TO THE HOLIDAY SEASON, SOME FEATURES ARE OMITTED DURING AUGUST.

NORTH AMERICAN RABBIS DEDICATE A SCHOOL IN ISRAEL

REHOVOT, Israel (CJN)—The Rabbinical Council of America, the largest Orthodox rabbinic body in the United States and Canada, dedicated its new academic center, Yeshivat Hadarom (Institution of Higher Learning of the South) here. It was termed a "spiritual instrumentality" for creating closer relations between Israeli and American Jews.

The dedication was one of the highlights of the council's religious convocation in Israel, which is being attended by more than 500 North American Orthodox rabbis and Orthodox lay leaders. Constructed at a cost of $500,000, the center includes dormitories, a dining hall, a high school and a higher school. It also includes a teachers' seminary with 250 students, fifty of whom are North Americans.

Rabbi Emanuel Rackman of Queens, New York, expressed hope that graduates of all rabbinic seminaries in the United States would "pursue a course of graduate studies for a period of at least one year" at the new center.

The academic center prepares students for such occupations as those of teacher, rabbi, social worker and organizational leader.

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THE LIGHTER SIDE

• A dispute is waging over paintings left by Gertrude Stein. Alice B. Toklas, her companion, who has a lifetime interest in the art treasures, is trying to halt the trustees from selling any.

• **Ben Hecht** is contemplating producing and directing a movie in New York, with **Nat King Cole** in the leading role. Much of it will be filmed at the Theresa Hotel in Harlem.

• **Elizabeth Taylor** exercised restraint at the Moscow reception when she saw **Gina Lollobrigida** wearing the same Dior gown.

• **Dr. Carl Jung**, the psychoanalist who died last month, wrote **Carleton Smith:** "I am curious to know what happens when one dies, and I shall be watching like a cat."

• **Dorothy Collins** is a candidate for the **Mary Martin** role in "The Sound of Music" when Mary bows out.

• The **Hal Marches** expect their fifth child in September.

• A Washington, D.C., company, servicing automatic dishwashers, has entered on its list of overdue accounts (60 days): The White House . . . $56.

• American summer tourism in Europe is off 25%. Information on smokes goes: France is the most generous in allowing cigars and cigarets to be brought in duty free. 250 cigars and five cartons of cigarets. Finland allows only 25 cigars and one carton of cigarets. Lebanon and Syria allow no cigars to be brought in free and permit only one carton of cigarets per visitor.

• Several Greenwich Village coffee houses banned a well-known beatnik on the grounds his poetry is beginning to make sense.

• The Russian translation of "give a man a horse he can ride is "give a man a horse he can eat."

• **Dick Brown**, singer on the old radio show, "Stop the Music," is studying to be a cantor at **Yeshiva College.**

• **Willie Burke**, beauty in "Fiorello," reveals her beauty secret: Washes her face with club soda.

• Readers suggest that the Israeli judges turn off the air-conditioner in Eichmann's glass cage—to give him an idea of how it feels to suffer.

• **Arthur Murray's** memoirs will be published by **Simon and Schuster.** It will reveal that he lost two million in the 1929 market crash and has five times that much now.

• If Life Magazine continues downhill, it may have to merge with Time.

• Canadian figure skating champ **Barbara Ann Scott** is turning down all TV offers. She prefers being just plain **Mrs. Tom Van Dyke King.**

• Asking a woman her age is like buying a second-hand car. The speedometer has been set back but you can't tell just how far.—**Sam Briskman.**

• **Yaffa Yarkoni** and **Dizzy Gillespie** will make an album of Israeli tunes, to be called "Jazz from the Negev."

• **Eddie** and **Liz** have to rush home from Moscow in time to open at the L.A. Cocoanut Grove July 25th. Liz for throat repair.

• The **Leonard Bernsteins** expect a third child.

• **Ben Hecht** is helping to rewrite the scenario "Mutiny on the Bounty."

• The last issue of Coronet will appear in October. Its subscription list will go to Reader's Digest and Curtis Publishing Co. Reader's Digest will also take over the Record Album division of the Book-of-the Month Club.

• The announcement that **George Jessel** will marry **Joan Tyler**—who recently brought a paternity suit against him—is another odd twist in their relationship. A few years ago she surprised him by stating she had just married a Mexican lawyer. "In that case, my dear," **Jessel** replied, "I consider our engagement broken."

• In addition to **Brigitte Bardot**, two others associated with the French film "The Truth" made suicide attempts. The film's plot involves a suicide try.

• **Groucho Marx** turned down two broadway show offers with the explanation that he can't stand New York weather.

• **Mort Sahl** tells Londoners that Hollywoodians "are very religious and believe in a Greater Power". He adds, "Electricity".

• **Kirk Douglas'** son Joel is spending the summer as a caddy.

• Another famed vocal group is about to go the way of the **Kingston trio**, losing a member.

• **Tel Aviv** has its pigeon troubles, too. **Chicago's** Skokie bird-riddance outfit was signed to shoo the monsters out of the Israel city.

• "Carnival" composer **Bob Merrill** and realtor **Robert Wasserman** are building a city block of luxury apartments near Disneyland.

• **Fannie Hurst** told a friend, I "may stay in Europe until I feel I am again with book."

• **Alan King** gets a four-figure wage for performing at New York States Waldemere hotel—rather ironical, since in '40 he got $25 a week there and was canned after two weeks.

• "Every summer," shouts big, booming, perspiring **Lou Jacobi**, who plays **Hal March's** father in a B'way hit, "I'm a lucky bum - I'm in a show, I gotta wear a heavy overcoat!"

Of course **Lou** has greatly enjoyed recent days, melting with the temperature above ninety.

"Next time", roars **Lou**, "I'm gonna say, "Look, you got a part for a nudist, or a guy in short sleeves?"

Lou smothers in a flannel suit, hat and camel's hair coat in "Come Blow Your Horn." In "The Tenth Man", he also wore an overcoat, cap and muffler. In "Diary of Anne Frank", he wore two suits at the same time, plus sweaters and gloves — and both shows had summer runs.

Lou's becoming known as one of the funniest men around, playing a loud-mouthed father who's convinced his sons are no good. He says he just plays his own father.

Lou brought his 70-year-old father from Toronto to the show.

"How did you like it?" he asked his father.

"I've known fathers like that", his father said.

NORTH-AMERICAN LEADERS IN ISRAEL; HEAR OFFICIAL REPORT

Dayan Says Farm Experts Can Assist New Effort

JERUSALEM — Israel's Minister of Agriculture said that his Government must evolve a means of establishing a program of co-operation with the United States to make possible large-scale agricultural development in the under-developed African countries.

Moshe Dayan, the Agriculture Minister, told 400 Jewish leaders from the United States, Canada and Latin America that if the United States was ready to help these new nations financially, Israel was prepared to "provide our experts."

He spoke at an economic planning conference under the auspices of the Israel Bond Organization, which has its world headquarters in New York.

Africans seek Assistance

Mr. Dayan said that almost all of the new African states were turning to Israel for agricultural assistance. Their requests for aid are divided, he said, into the following stages:

A mission from Israel to visit the African states to study their cultivation and soil problem; the preparation of a blueprint containing recommendations on how to meet their agricultural problems; and the implementation of Israel's long-range proposals.

If the United States is ready to aid with funds "We shall have to provide the experts," he said. "Financial assistance is crucial because no real development plans in agriculture or in any other field can be carried out without large-scale financial resources."

Output Troubles Israel

Mr. Dayan also dealt with the problems caused by Israel's rising agricultural production, which led to surpluses in vegetables, eggs and fruit in the last two years. He cited the efforts to persuade earlier settlers to cut production to permit newcomers to increase their output.

Another speaker, Dr. Gloria Josephtal, Minister of Labor, said that unemployment in Israel was "nearly over". There are about 3,000 unemployed, as compared with 15,000 two years ago, he added.

He said that Israel hoped to be able to absorb another 250,000 people into its economic framework in the coming year, but added that this could not be achieved without additional investments.

BONDS CONFERENCE IN ISRAEL

JERUSALEM, (JCNS) — Three hundred and fifty delegates arrived this week in Israel from the United States, Canada and Latin America for a conference on Bonds Sales, scheduled to last ten days. It will celebrate the tenth anniversary of the Bond Drive which opened with a similar economic conference in Jerusalem, in which Mr. Ben Gurion took a leading part.

More than 500,000,000 worth of Bonds are said to have been sold during these ten years.

THE WORLD OVER

NIGERIAN P. M. TO VISIT ISRAEL

JERUSALEM, (JCNS) — Sir Abubaker Tafawa Balewa, the Nigerian Federal Prime Minister has accepted an invitation from Mr. Ben Gurion to visit Israel. Sir Abubaker is expected to arrive here at the end of August.

Announcing the news at a Mapai meeting, Mr. Ben-Gurion said that Israel could have many friends in Africa and Asia, as soon as she broke down the wall of hostility between her and her immediate neighbours.

TURKISH CYPRIOTS AND ITALIANS VISIT ISRAEL

JERUSALEM, (JCNS) - A five-man delegation representing the Turkish Community in Cyprus arrived in Israel for a four day visit of the country. Among them are Mr. Rauf Denktas, President of the Turkish Communal Assembly and Mr R. Kanaan, head of the Cyprus Co-operative movement.

An Italian delegation of seven men also arrived for a ten-day visit. The Italians came from the town of Livorno for a "brotherhood" ceremony with the Israeli town of Bat Yam.

ISRAELI LINER "UNIVERSITY"

RIO DE JANEIRO, (JCNS) — The "Jerusalem", Israel"s passanger liner, is to become for 245 days in 1962 a floating university, according to Mr. M. Rothstein, Latin American Director of Zim. He stated here that three United States Universities had hired the liner so that 500 students and teachers could make an educational voyage during which normal lectures would be held aboard.

MR. MARSHALL BACK IN ASSEMBLY

SINGAPORE, (JCNS) — Mr. David Marshall, the former Chief Minister of Singapore and Chairman of the Worker's Party, has become a member of the Assembly again, after an absence of nearly three years.

In a by-election here the brilliant Jewish lawyer beat his nearest opponent, Mr. Mahmud bin Awang, of the People's Action Party, by 546 votes. Mr. Marshall's own vote totalled 3,598. Three other parties took part in the by-election.

After his victory Mr. Marshall was acclaimed by a huge crowd.

NEW ZIM SERVICE FOR EAST AFRICA

JOHANNESBURG, (JCNS) — — A new shipping service was inaugurated last Friday when a chartered vessel, the 10,300 ton S.S. "Pan" operated by the Zim Israel Navigation Company left Freetown for Tokoradi and Lagos. This was announced here by Mr. Chelouche, the new representative of Zim in South Africa.

For the present, Mr. Chelouche said, the service would operate with three chartered vessels and two Israeli ships of 10,300 tons each. From Lagos the ships would sail to Cape Town, East London and Durban, and thence to Singapore, Hong Kong, Kobe and Osaka. The sailings will be regular. If it is found necessary the Israeli vessels will also call at Walvis Bay and Manilla, in the Philippines.

Mr. Chelouche also said that Israel was begining to find markets for her citrus exports in Africa and Asia, which although still modest, could be developed. Israeli oranges could now be found in Mauritius, Masawa (Eritrea), Djibouti (Somaliland), Singapore, Bangkok and Hong Kong.

500-YEAR-OLD LIBEL EXPUNGED AUSTRIAN ACTION

VIENNA, (JCNS) — Austrian ecclesiastical authorities have decided to remove from a church at Rinn, in the Tyrol, tablets commemorating the ritual murder of "Holy Anderle", a boy of 9 who is supposed to have been tortured to death by Jewish merchants in 1462.

BIRO-BIDJAN FILM

LONDON, (JCNS) — A film on Biro-Bidjan, a reisesue of one originally made some 25 years ago, is drawing large crowds at a Moscow cinema.

The film entitled "The Seekers of Happiness" ("Glicken-Sicher") was made at the time when the first Jewish settlers arrived to to the area to establish what was going to be a Jewish autonomous region. The script was written by a Jewish author, and the music, based on Jewish songs intermixed with Russian and Ukrainian melodies, was composed by the Jewish musician I. Dunayevsky.

One of the leading characters in the film is a "Yiddishe Momma" played by Miss Blumenthal Tamarina, which made a lasting impression. According to reports from Moscow the film is attracting "thousands" people mainly Jews, to the cinema.

JEWISH JUDGE FOR NEW GUINEA

SYDNEY, (JCNS) — The Australian Minister for Territories, Mr. H. Hasluck, has announced the appointment of Mr. David M. Selby, a Sydney barrister, as Acting Judge of the Supreme Court of Papua and New Guinea.

Mr Selby is an active member of the Sydney Jewish Community. He served on the Public Relation Committee of the Jewish Board of Deputies, and is a member of the Great Synagogue.

CAPITAL FOR COPPER PLANT

JERUSALEM, (JCNS) — Negotiations have begun in the United States for more capital and investors for the Timna Copper Plant. So far I£26,000,000 has been invested in this enterprise in the form of a loan from the Government Development Fund, but no private capital has been invested in the enterprise so far.

Exports of Israeli copper last year amounted to $3,200,000.

The plant employs 545 workers.

CHICAGO ROBBERY IN TEL AVIV

JERUSALEM, (JCNS) — Three masked gunmen armed with sub-machine guns and revolvers broke into a branch of the Workers Bank here in broad daylight getting away with I£8,500. They held up three clerks and told them, in true Hollywood style: "Stick 'em up and face the wall."

Before leaving the bandits locked the three clerks, one of them a woman, in the store-room. There were no clients in the bank at the time.

Five hours later two suspects were arrested and further arrests are expected.

TREATY WITH AFRICA REPUBLIC

JERUSALEM, (JCNS — Israel's second treaty of friendship with a new African State — the Voltaic Republic (the first was with Liberia) — is to be registered with the United Nations Secretariat, it was announced here.

The treaty stipulates that friendship and peaceful co-operation shall be maintained forever between the two countries. In the event of any differences arising these must be settled by negotiations. Failing that, through the medium of the United Nations.

President Maurice Yameogo told a Press conference here of the community which existed between Jews and Negroes — both hod suffered at the hands of nations, "whose vanity and egoism" caused them to regard others as inferior. Just as the Jews, "pariahs o fthe world", had won their own independance in their own land, so had the African people, by their own will and desire, attained their rightful freedom

AUTOMOBILES PAGE

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GERMAN TROOPS IN BRITAIN

JEWISH CONCERN

LONDON (JCNS)—Last week's official announcement that the first German troops will arrive in this country in a few months' time evoked a critical response from the Board of Deputies who met at Woburn House, London, yesterday.

Its President, Sir Barnett Janner, M.P., declared in a statement: "We view this announcement with considerable dismay and concern. Ever since the possibility of the training of German forces in Britain was first mentioned, concern has been widespread and has, of course, been painfully shared by Jews in particular."

Sir Barnett was referring to the statement by the Minister of Defence. Mr. Harold Watkinson, who told Parliament on July 12 that a Federal German tank battalion would arrive for training in Pembrokshire in the autumn.

The President recalled that only last December the Board carried a resolution which had re-affirmed its "strongest objection" to the suggestion that training facilities within the British Isles be afforded to German armed forces.

"I cannot see", he stated. "that circumstances since that time have changed in such a way as to necessitate the training of German troops in this country, or to alter our convinced and sincere aversion to such a proposal."

Sir Barnett was making his comments in the discussion on the report of the Foreign Affairs Committee of which he is the Chairman. In it he referred also to the Warsaw Ghetto Exhibition now being shown in London (at the Lord Samuel Hall of the new West End Synagogue).

He said that there were still too many who had forgotten or who had never known what Nazism and fascism could lead to. "It can never happen here" was the most illusory expression; it shall never happen again" must be their watchword, Sir Barnett told Deputies.

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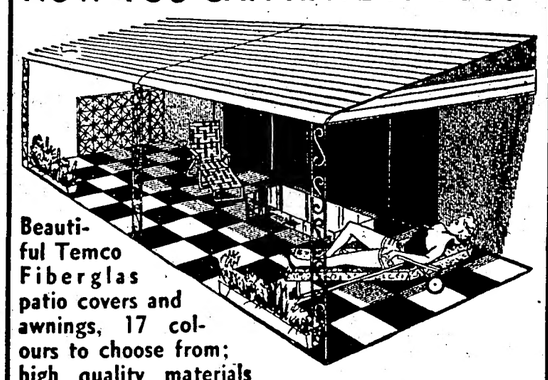

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TORONTO RECEIVES FRENCH GUESTS

Mayor Nathan Phillips addresses audience at Toronto's YM-YWHA Auditorium — Looking on is Mr. S. Granatstein, "Y" president. Seated to the right: Meyer W. Gasner, Chairman Ontario Region, Canadian Jewish Congress.
Photo: Peter Rabinek

"C'EST MAGNIFIQUE!" By JACK JACOBS

Toronto Jews Give Warm Welcome To French Youth

The age-old Jewish custom of always welcoming guests has once again been proven.

Last week, a group of French and Belgian youths were given a rousing reception by approximately 500 members of Toronto's Jewish community.

FIRST VISIT TO AMERICA

The group belongs to an organisation called "Jeunesse Juive de l'Est" — Jewish youth of the East — an association similar to Toronto's Y.M. & Y.W.H.A.

The organization has so far sponsored trips to different European countries but this is the first time that a tour of the North-American continent has been arranged. The goal is to see new sights and meet new people.

FROM 18 TO 35

Among the travelers are guests from Paris, Lille, Antwerp, — but the majority are from Strasbourg.

Their ages vary between 18 and 35.

Since their arrival to Canada they have visited Montreal, Ottawa, and Quebec City.

LIVE AT JEWISH CENTRES

Still on their schedule are Buffalo, New York City and Washington.

Travelling on a strict budget, the young men and women carry their own pots, pans and sleeping bags and use the Jewish community centres of the various cities as their homes during their stay.

In this way they have succeeded in keeping down the cost of their trip to a total of $250.

At the welcoming reception in Toronto the young guests who, incidentally are all from orthodox families, were greeted by "Y" President S. Granatstein, Toronto Mayor Nathan Phillips, Meyer W. Gasner, chairman of the Central region of the Canadian Jewish Congress as well as representatives of the Young Adult and Hi-Teen Divisions of the Y.M.H.A.

Strasburg student Benno Gross thanked Toronto on behalf of the group.

WISH THEM PLEASANT STAY

Mayor Phillips welcomed them not only in his official capacity but also as a member of the Jewish community of Toronto.

After expressing his best wishes for the group, the mayor invited them for an excursion around Toronto's waterfront.

Mr. Gasner reminded those present of the traditional generosity of Toronto's Jewry and also expressed his hope that the visitors stay would be most pleasant.

In the hours that followed many of the young guests talked about Canada and the United States.

"Canadian Customs are much kinder than those of the U.S." they said.

"Montreal is too big and too dirty.

They were very much surprised that the Rabbi they met didn't permit them to kiss his hands. Apparently in France it is a custom.

They left Toronto on Sunday.

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HUMAN RELATIONS

Untidy Daughter

DR. ROSE N. FRANZBLAU

QUESTION: A serious rift between my daughter and me is affecting my mental and physical health.

My daughter, 18, bright, talented, attractive, popular, a college freshman, is an ordeal at home.

She is extremely untidy with her clothes, her closet, her room, etc. Her bed, her chair and even the living room sofa are strewn with her belongings. If I did not wash her underwear and stockings, she would wear them until they were black or torn. Her sleeping and work habits are no better. She spends valuable time after school shopping, talking interminably on the telephone, primping in front of the mirror.

The mornings are a mad scramble. She generally takes a cab to the station to avoid being late.

I have pointed out to her the harm of such behavior. She agrees I am right. We once had a wonderful relationship.

I also worry about her ability not to get, but to hold, a husband with her sloppy, disorganized manner of living. She does very well at school.

ANSWER: One of the common complaints about adolescents is untidiness. When it is kept within limits and does not impinge excessively on the lives of the rest of the household then the messy behavior can perhaps be tolerated. The drive goes way back to the time when the mother was in complete control and began to teach the child how to control herself.

Out of fear of being rejected, the little one gives in to the parent. But deep down, anger stews and brews. Later when the child becomes old enough and is in control of herself, she finally tells her mother off. By the messiness she creates, she revives the old emotional situation with the mother. But now she is strong enough to talk back or act up as she never dared to do as a child.

* * *

Although you complain bitterly about your daughter's untidiness, you also support it. Youngsters should ordinarily be permitted to spend their allowances as they see fit. But when a girl uses her allowance to cover up and to continue her messy behavior, then the parents have a right to step in. Often the mothers who fuss furiously in demanding that their children take care of their own physical needs are the ones who want the youngsters to continue to depend on them for their emotional needs.

The girl gives in unconsciously by making a mess. This gives her mother a good rationalization for continuing to treat her like a baby.

* * *

With all the disorganization that you see, your daughter is apparently functioning very well in her educational and social life, which are among the most important areas. Your worry about her ability to hold a husband may be at bose a worry that your daughter will find a man, marry him, and go off and leave you too soon.

You can begin to insist, even if it means ordering her to get off the phone, that she clean up any debris she has left around the rest of the house and get some semblance of order in her room. Don't do anything for her that she can and should do for herself.

Any time that you can find something in her behavior to praise and to reward, you ought to do so. A resumption of your good relationship, but on a more equal basis, would also encourage your daughter to match her adjustment on the outside with more mature behavior at home.

Success Resistance

QUESTION: I am 31 years old and doing messenger work. I have been offered a better position with the company, but every time I train for the job which requires more responsibility, I get anxious, can't sleep nights, and feel as if I'm on the verge of nervous exhaustion.

I can't understand it, although I do come from a broken home. My parents divorced when I was 7, and I was shifted from one home to another — grandparents, other relatives, etc. — until I was 16. Somewhere along the way I developed this anxiety. I can't remain on this low job the rest of my life. It's so futile, and the future doesn't look bright at all.

ANSWER: Now that you are really uncomfortable with your anxiety and want to do something about it, the future is much brighter for you than it has been for a long time. It sometimes happens, however, that in a moment of great unhappiness the person makes a move toward relieving himself of his distress. But then he retires to his feeling that he has done enough in making inquiries. This is something you should guard against.

That your ability is recognized and appreciated is attested to by the offers to train for promotion that have been made to you. Your superiors must also have faith in your conscientiousness and responsibility. The hope is that you will come to have an equal trust and confidence in yourself.

You must not regard the past inability to follow through as an irrevocable failure. It has helped to make you face up to your problem and want to do something about it. In that sense, it has been a genuine success.

* * *

The child of divorce often feels homeless, even when living with one parent. In his emotional wandering from parent to parent, he feels lost in his alternating feelings of love and hate. But after each bout of emotional wavering he returns to the reality of the one parent with whom he lives, and who can be counted on to be present when needed. He feels reassured and somewhat more secure.

However, a youngster who is moved from place to place and who can call no place his home is in a most unfortunate situation. With each change you probably felt more unwanted and undesirable. Otherwise, you must have reasoned, your various relatives would have kept you.

* * *

Your attitude toward a better position now could well have its origin in these experiences. You fear that having a better position, like your hopes and dreams of having a better home, would never come true, and all you would get out of it would be a repetition of the disappointments and feelings of failure that you had during your growing years. Unconsciously, you reason that although your employers now have this good opinion of you, once you follow through with the training you may fail and lose their good opinion and even your job. Such a fear could come from your childhood experiences.

You are certainly right that you shouldn't remain on this job, which does not utilize your ability or challenge your real potential. The various family agencies of the three religious denominations have psychological services which could be of help to you. They charge according to ability to pay.

You must be prepared to wait for some time before you can be taken on by any of the agencies or clinics. You will accept the waiting period as a reality, and not as another form of rejection.

Going for help is a promotion which you will give yourself emotionally. You will then feel worthy of the training and promotion, function more effectively on the job and in social life.

(Copyright 1961, Canadian Jewish News) & N.Y. Post)

In Our Town And Elsewhere

APPOINTED NORTH YORK LIBRARIAN

The North York Public Library Board appointed John Marshall as head of the Bathurst Heights Regional Branch Library, the appointment to became effective immediately.

NATHAN CHAIRMAN OF ROYAL SOCIETY OF ARTS

LONDON, (JCNS) Lord Nathan, 73, has been elected Chairman of the Royal Society of Arts, it was announced here.

Lord Nathan has been a Fellow of the Society since 1948, and a number of its Coucil since 1953.

WHITE SULPHUR 150th SEASON

SHARON SPRINGS, N.Y.—One of the country's oldest and most popular sulphur water spas, White Sulphur Baths in Sharon Springs, New York is now operating its 150th season.

Homer Spofford, owner-manager of White Sulphur Baths, said the spa, located 50 miles west of Albany on U.S. Route 20, is expecting record attendance this year.

A unique feature of White Sulphur Baths is the day camp where children are attended by counselors while their parents receive the sulphur water treatments. A large well-guarded swimming pool is also available to all guests.

Spofford said the resort is making a special effort this year to attract "day" guests from the surrounding area.

Houses Of Worship Architecture Displayed By Nova Scotia Bank

An outstanding photographic display of contemporary houses of worship architecture has been created by The Bank of Nova Scotia in co-operation with the Ontario Association of Architects.

The exhibit is open for public viewing in Scotia bank's branch at Yonge & Adelaide (106 Yonge Street). On July 31 it moved to the 130 Bloor Street West branch until August 18.

The past few years have seen the rapid expansion of building programmes in all religious denominations. There have been many changes and new varied problems. Old and venerable concepts have to be blended with new techniques, materials and methods of construction.

From the earliest stirrings of civilization religion has been one of the dominating influences, in many instances the chief stimulus, of architecture. The shrines and temples of Egypt, Greece, Israel, China,andlater the Christian churches of Europe, were the supreme examples of architectural art. For a thousand years of the Christian era, the Church provided almost the total inspiration for Western architecture.

In the past five hundred years, as the wealth of man has developed and his art and energies have been directed into additional areas of construction, the relative place of church design in architecture has declined. But no less diminished are its challenges or opportunities.

The problems involved in canstruction of a place of worship are unique. The design of a commercial building can be decided by relatively small group of people and will be based on certain defined requirements. The religious building, on the other hand, must almost without exception satisfy the opinions of a large group, must meet the requirements of liturgy of sectarian practice, must usually have symbolic expression and must, perforce, meet the budgetary abilities of the congregation.

In the past century, church building has been released from the bounds of stone and mortar: all manner of materials are available to, and are used in, the modern place of worship. But in only the rare instance does the place of worship break completely with past tradition and symbolism. Church design requires a sensitivity to special needs and an ability to blend tradition with practicality.

The Bank of Nova Scotia's exhibition typifies this fascinating aspect of Canadian architecture today. Twenty churches of different denominations have been selected to give a truly representative picture of some of Ontario's most exciting new buildings in this particular field.

EWEN MONTAGU RESIGNS

LONDON, (JCNS) — The Hon. Ewen E. S. Montagu, Q.C. tendered his resignation as President of the United Synagogue. He had served on the Council for 27 years. His resignation followed the defeat of the Executive Committee's nominee, Mr. A. Wingate, in elections for the Joint Treasureship of the United Synagogue.

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VOL. II - NO. 31 (84)

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EICHMANN TRIAL: ENTRACTE

The Eichmann trial resumed on August third after an intermission of two weeks. Then will come the most trying entracte: the months between the end of the trial and the verdict. The time is drawing near when we shall ask: What did the trial achieve?

Israel's government party paper, Davar writes: "The Eichmann trial had a dual historic purpose — to shake to the core humanity in general and the Jewish people in particular. It appears that this aim has been accomplished . . . Henceforth mankind will have to pay greater heed to the voices of the weak and persecuted, if it does not want to bring upon itself a second holocaust, which it may not survive."

Will mankind learn?

CIVIL MARRIAGE AND B. G.

Mr. David Ben Gurion made an important statement last week. Speaking at an election meeting, the Israeli Premier stated.

"Even if Mapai should gain a majority in the next Knesset, "I would not propose the introduction of civil marriage."

He was replying to questions at a meeting of 1,000 representatives of Mapai's "Younger Circles" in Tel Aviv.

Mr. Ben-Gurion stressed the need to maintain religious marriage for this generation in order to preserve national unity, since the majority of the Oriental Jewish community observe tradition. The introduction of civil marriage would cause avoidable internecine strife.

The Premier also made a declaration about the B'nei Israel of India, the last religious controversy in Israel.

Mr. Ben-Gurion said that Bnei Israel are Jews like all other Jews, and there is no basis for disqualifying them with regard to religious marriages under Jewish law.

He based his statement on a specific ruling on that issue by late Chief Rabbi Herzog, who explained his opinion in "Hechal Yitzhak."

Mr. Ben-Gurion said that Rabbi Herzog reached his conclusion concerning Bnei Israel after the late Chief Rabbi Uziel had made a thorough investigation of the problem.

He took exception to the fact that today several rabbis had again raised the problem although they well know that the problem had originated in a local dispute in India between the Bnei Israel and the Baghdad Jewish community in India.

* * *

These remarks made for the record are of paramount importance. They should be registered.

GERMAN TROOPS IN BRITAIN

It is natural enough writes our eminent confrère, the London Jewish Chronicle, that the arrival of a battalion of German troops for training in Wales should evoke strong feelings.

Although 16 years have passed since the Second World War came to an end, and other international dangers have arisen, memories are long and feelings still strong, among Jews in particular.

It is therefore not surprising that the Jews should feel unhappy at the thought of German troops coming in Britain, whatever may be the diplomatic and political justifications.

In voicing its objections, the British-Jewish Board of Deputies fully reflects the sentiments of the overwhelming majority of Jews.

Clearly, once the Western States have recognised the need for Nato, military co-operation with Germany is a logical sequence.

Nevertheless, the presence of German troops in this land of freedom, which remained inviolate even during the Nazi occupation of Eurcpe, cannot but be repugnant to the deepest Jewish feelings. Even the demands of military necessity will in no way mitigate the bitterness which the training of German soldiers in Wales must provoke.

ISRAEL "EMBARRASSES" NASSER

Ben-Gurion's peace-overtures to the Arabs appear to have worried Cairo rather more than the Israeli rocket did. They were honoured by a special statement by Abdel Kader Hatem, U.A.R. Minister of State, who acts as Government spokesman on matters of major importance. The statement was broadcast in extenso in Cairo's domestic and overseas services.

As might have been expected, Ben-Gurion's overtures are rejected violently and at great length. But the broadcast also gives ample reason to suppose that Cairo is worried by the effects of Ben-Gurion's statement — which was broadcast extensively in Arabic—on listeners in Egypt and the Fertile Crescent, to "deceive world or Arab public opinion about Israel's real aims and policies," as he put it. The statement made great play of the alleged discrimination and persecution suffered by Arabs in Israel. Actually, the Arabs in Jordan have a good idea of the conditions under which Israeli Arabs live, hence the eagerness of many to return individually.

An interesting point in the statement was Abdel Kader Hatem's insistence that Israel compensate the refugees for their properties which they lost in 1948. The demand does not fit in at all well with Nasser's wider promises to the refugees, but it does fit in well with the mood of many former Palestinians who would be glad to cut their losses and give up hope of returning if they could receive fair compensation. In spite of belligerent utterances both Jordanian and Lebanese authorities would be glad to solve the refugee problem peacefully, whereas Nasser is keen on retaining it as a political weapon; hence his embarrassment at Ben-Gurion's widely-publicised peace offer and details of benefits enjoyed by Israeli Arabs.

EUROPE'S "LOST JEWS"

The two-day Study Conference of European rabbis, educators and lay leaders from thirteen states, held in Paris under the auspices of the Conservative World Council of Synagogues, featured an analysis of relations between Israel and the Diaspora by Professor Ernst Simon of Hebrew University, Jerusalem. Professor Simon declared that so-called "secular Jews" can find a full life only in Israel where Jewishness is taken for granted, while in the Diaspora Judaism cannot maintain itself without religion.

He emphasised the need for religious as well as political and economic relations between Israel and the Diaspora. He criticised both Israel and the Jews outside the state, declaring the latter are guilty of condoning everything that goes on in Israel without criticism, while the former considers itself, wrongly and certainly much too prematurely, the "Light to the Gentiles".

To the Diaspora he said that it was its right to demand to know where and how its money is being spent, and that without such an accounting, help to the State becomes "taxation without representation."

A critical attitude of the Diaspora would be a great blessing to Israel; what Israel needed was not just identification but critical identification.

Professor Simon reminded the gathering that the mass of great Hebrew literature, beginning with the Babylonian Talmud and continuing through Philo, Maimonides and many other sages, were written in the Diaspora.

The conference also heard with interest leaders of small communities who stressed the need for constant contact between the small branches of Jewry. Among these were: chief Rabbi Mika Weiss of Finland, Chief Rabbi M. Melchior of Denmark and Chief Rabbi E. Bulz of Luxembourg.

Professor Andrè Neher, of Strasbourg University told the Conference about his own and his colleagues' experience in bringing back to Judaism many intellectuals who had become completely de-Judaised, and who were shaken by the events of World War II. Many meetings were organised at which a minority of conscious Jewish intellectuals tried and succeeded in winning back the majority of de-Judaised participants to Judaism.

The central theme of the Conference was how to win back to Judaism the "lost generation" in Europe.

Whether Conservative Judaism will succeed is besides the point. But it should be commended for at least—and at last—raising the problem.

WE ARE NOT AFRAID ...

... BUT WE ARE

ALGEMEEN HANDELSBLAD, AMSTERDAM

A CJN EXCLUSIVE

By CHARLES ANGOFF

The North-American Jewish Writer: Psychological Analysis On Commitment

One history of literary criticism is largely a history of continual rediscovery of old truths, and of obfuscations, both deliberate and otherwise. The problem of the writer and his "commitment", or lack of it, is not a new one, as Mr. John Mander points out in his earnest though not very illuminating new book, "The Writer and Commitment". He indulges in many epigrams —generally a sign of a paucity of insight—but continually returns to the observation that Coleridge and Arnold and Goethe dealt with the problem of "commitment" before and said pretty much all that there is to be said about it. Only they called it "morals" or "purpose" or "point" or "direction."

A genuine writer, of course, must be a free man. He must put on paper only what he truly sees and believes. He must tell the truth, the whole truth and nothing but the truth. He mustn't omit, he mustn't exaggerate, he mustn't understate. He may do every one of these things for dramatic effect, but he must make sure that the effect doesn't do violence to the truth. Otherwise he is not an artist, he is a propagandist. At best he is only an artist in uniform.

This is all elementary, but the literary Right and the literary Left, alas, have forgotten it. No amount of tortured logic, no amount of sneering at the immemorial literary decencies can hide the artistic immorality of those writers, conservative and progressive alike, who write novels, plays, stories and poems to prove a preconceived thesis. Art is not the handmaiden of any system of politics, and no artist can be the abject servant of any state. Art is a form of vision of some of the truth Sometimes it has sociological, historical, and even political, values, but they are, so to speak, accidental.

"A Tale of Two Cities" is a fine novel qua novel. That it also tells more about the people and times of the French Revolution than scores of histories and biographies is only a mark of its richness as art, for great art can be appreciated on several levels. But Dickens didn't write the book to prove any historico-politico economic attitude. He only put on paper his vision of some of the human truth of the time. Tolstoy, in "War and Peace" wrote about men and women in the grip of the Zeitgeist, but his chief interest was to portray people, not to prove that Kutuzov was a better general than Napoleon and the Russian way of life superior to that of the French.

A literary artist, however, does not work in a vacuum. As a creator he is not sui generis, with all his concepts and attitudes issuing from him ab initio. He is the product of his heritage, of his environment, of his training, perhaps also of his genes. A Chinese writer reacts to death differently from a Western writer. The Chinese writer may have been educated in Western schools, and his attitude to death may be heavily influenced by this fact, but even so he will sense a conflict between the Western attitude toward death and the generally accepted attitude among his fellow Chinese.

One can go still further and say that a writer's religious upbringing will often influence the direction and tone of his work. This applies to those writers who become atheists in their youth or later. Their atheism is not pure, so to speak; it is often riddled with belligerence, as witness the case of James T. Farrell in the United States. Sometimes an atheist is extremely devout in his non-belief. Chaim Nachman Bialik was a non-believer, but what believer has ever written more truly religious verses?

The same with politics. A writer's political convictions may affect the content and intensity of his fiction. Ignazio Silone's "Bread and Wine", to mention only one of his books, could hardly have been written by anybody save a profound libertarian socialist. Similarly with Malraux and his books. And, of course, George Orwell. George Moore couldn't have written "1984" or "Animal Farm". Neither could Jane Austen or Samuel Richardson or even Aldous Huxley.

Can a writer be at the same time a Catholic in religion and, so to speak, an atheist in his imaginative creations? At the moment I can't recall a single such case. Such schizophrenia is far more common in music and sculpture and even painting. Writers' personalities are more often consistent with their work than is the case with other artists. The reasons for this difference, if it is a fact, elude me. Beethoven was a man of low birth and reprehensible habits, but in his works he was of the highest nobility. The same with Leonardo. The number of such cases in literature, I venture to say, is considerably fewer. The most famous, of course, is that of Shakespeare — assuming that the legends about him have any factual validity.

The writer, then, must try to be wholly free of any allegiances that might inhibit him from writing with absolute honesty. He must make a conscious effort to be thus free, since, like any other human being, he is subject to influences outside the domain of his art. Truth as he sees it, must ever be his one and only guide-post. All art is a sublime form of anarchism.

There are certain anti-literary pressures that are not often mentioned but merit close attention. Hatred is one of them. Self-shame is another. Malice is a third. They can be as much poison to the writer as can politics and religion. Not that a writer should not have an active interest in politics and religion. As a citizen he owes it to himself and his community to be involved in them. But he must not allow them to colour, or in any other way to distort, his artistic vision As an artist he must always hold his art uppermost.

The proletarian literature of both Amercia and Britain during the Thirties was of little value because it was coloured by Left politics and by a hatred of men called Capitalists. The proletarian novels, short stories, plays and poems were tracts, not works of art. Their authors were committed to non-literary objectives, and they employed their art on behalf of these objectives. They practise what, alas, has to be called literary prostitution.

Unfortunately, a great part of what is called Jewish literature nowadays is such prostitution. Too often it is born of hatred, self-shame, and malice towards Jews and Jewishness; and it is reinforced by a belligerent ignorance of the very people and situations these self-styled emancipated writers deal with. They are impoverished in knowledge and sympathy. They are committed to seek confirmation of their shame of being Jews by accident of birth or upbringing.

That is why, so much of their fiction, long and short, is almost exclusively about vulgar Jews. Have we such Jews? Of course, we have. Vulgarity is a co-efficient of any human condition. But it is not the only co-efficient. No responsible British writer would portray all British people as Colonel Blimps and Becky Sharps. Yet it is considered the height of literary enlightenment and achievement to portray all Jews in a novel about New York in the Thirties as the kind of vulgar men and women that Hitler's propagandists delighted in telling the world all Jews are.

"Marjorie Morningstar" is thus both an inaccurate and a dishonest book, for it appears to be written by a man who is committed not to tell the truth, the whole truth, and nothing but the truth, but to tell only one part of the truth. Surely in that Morgenstern family there were some decent Jews, and it is the function of the artist to depict them as well as their shabby relatives and friends.

Philip Roth's "Goodbye Columbus" falls under the same general criticism. In his case there is only one excuse — if it can be called an excuse — and that is his obvious vast lack of knowledge about Jews and Jewishness. That his book represents very likely the sum total of his knowledge of Jews and Jewishness is only an index of the sorry state of our literary morals. What respectable writer would dream of writing a collection of short stories about French life or German life or Italian life without first steeping himself in knowledge of that life?

Why, then, does the Jewish community permit Jewish writers to write about it with such colossal ignorance? And why do critics and Jewish cultural organizations give these books prizes? "Goodbye, Columbus", two years ago, was awarded the palm as the best novel of the year by the Jewish Book Council of America. It will be years before the Council lives down that disgrace.

One of the great misfortunes of the American Jewish literary scene (and also of the British Jewish literary scene) is that these works of self-shame and distortion, and even Jewish anti-semitism (for that is about what it amounts to), are so popular among readers and are praised so extravagantly by critics who are equally ignorant, equally filled with self-shame. The Alfred Kazins and Leslie Fiedlers and Theodore Solatoroffs are, temporarily, in the vanguard of Jewish literary criticism. That is, the non-Jewish literary editors of the influential non-Jewish publications pay more attention to them than to those who are better informed. One such critic writing about American Jewish literature in no less an organ than the London "Times Literary Supplement" about a year ago, revealed how much he knew of his subject when he referred to Sholem Aleichem as Mr. Aleichem.

There is a genuine Jewish revival all over the world. There is plenty of assimilation, but more Jews now, percentagewise, are interested in their past, in the basic philosophy of Judaism, in Jewish art, than has been the case for many decades. They are eager for knowledge, for guidance, for inspiration. Only the arts — chiefly literature, perhaps the most democratic of the arts — can give them such knowledge and guidance and inspiration in the manner they most desire, and probably most enduringly. A great audience is waiting for a great literature. History indicates that when there is such an audience, a great literature is not long in coming.

But before it can come, Jewish writers must commit themselves to telling the truth, the whole truth, and nothing but the truth. In order to do so they must first of all know what they are writing about. And they must write out of love and sympathy. Out of ignorance and self-shame come distortion and vulgarity. Sheer skill in literary composition that is devoid of truth and insight is carpentry, not art. Only out of love and sympathy and honesty and knowledge, plus skill, of course, comes great art.

SERMON FOR THE WEEK

PREFERENCE FOR AMATEURS

Do not make of the Torah a crown wherewith to magnify yourself, nor a spade wherewith to dig (Ethics, 4, 7.)

Elaborating upon the above Mishna, from the current weekly reading from "Ethics", Maimonides castigates those who would consider themselves exempt from the normal business of earning a living so as to devote themselves exclusively to matters of the spirit. He rules that religious guidance must never become a paid vocation.

Of course Maimonides fully lived up to his ideal. Despite his extraordinary contribution to Halacha and philosophy, his dedication to the affairs of the Egyptian community, and his Responsa to distant lands, Maimonides never drew any material benefit from these activities, deriving his humble needs from the honourable callings of commerce and medicine.

Later authorities such as Karo do not accept Maimonides categorical strictures of the professional clergy, maintaining that specialisation is essential for the sake of efficiency. Without the full-time teacher and minister, they argue, the very continuity of Torah knowledge would be endangered. Karo invokes here the Biblical maxim. "At a crisis in the spiritual struggle, the letter of the Law may be broken".

Nevertheless, the preference is for unpaid spiritual labours, and it is the voluntary worker whose efforts are most highly esteemed. It is nowhere suggested that the amateur scholar must inevitably suffer from mediocrity, and indeed amongst the earlier Tannaim, the sages of the Mishna, quite a number are known to have sustained themselves by the most humble of pursuits, and simultaneously to have attained to the highest peaks of piety and research.

Ever since prayer replaced sacrifice as the primary form of worship and Synagogue transplanted Temple as the central source of inspiration and teaching, Judaism has not recognised a formal clerical class set apart from the rest of community. The **Talmid Chacham** is respected solely for his scholarship whatever his calling, and his status is in no wise to be confused with that of the Catholic priest ordained to bear holy orders. No special privileges evolve upon the person of the Rabbi, nor are there any Mitzvot incumbent upon him which do not fall equally upon all members of the congregation.

There are certain spheres where the educated layman has the decided advantage. The religious functionary labours under the constant impedement that his exhortations may be discounted because of his profession. The sermon is casually dismissed with the comment "After all, it's his job to give us **Musar!**" The Minister's regularity at services hardly constitutes an example to his flock; it is regarded merely as the discharge of a salaried duty. Even his meticulous observance of the Din is too frequently associated with his calling. Above all, it is in this realm of example where the learned Baal Ha'bayit scores; it is so much easier to identify oneself with the zeal of one's fellow layman. The learned layman has traditionally exerted a very powerful influence, and his devotion to Torah constituted a powerful pillar of support to the rabbis of former generations.

Unfortunately in our own age such men are too rare. We have no dearth of the communal entrepreneur who gladly supervises the organisational and financial aspects of synagogue life, but we are desperately short of **Talmidei Chachomin** themselves observant, and who are touched by a genuine evangelical urge to spread learning and Mitsvot. We take our Ministers too much for granted, and we leave to them far too much of the spiritual work proper.

LETTERS TO THE EDITOR

MISSIONARIES IN ISRAEL

By DAVID GROSSMAN

Dear Editor:

In the Commentary by M J. Nurenberger (July) 21) entitled, "Affinity of Extremists", he is very critical of the Neturei Karta. Particularly he takes them to task for their recent attack of a Missionary Church in the Holy City of Jerusalem.

I agree that their tactics are certainly not desirable in the eyes of world opinion.

This incident has brought to light the very serious problem of missionaries in Israel. In a recent speech before the Knesset, the Agudah member, Rabbi M. Porush, spoke in detail of this problem. He mentioned that Official Statistics show that 1458 Jewish children attend missionary schools throughout the State of Israel. Many of these children have already been converted to Christianity.

Is this not a unbelievable and reality?

The majority of children in missionary schols come from very poor and destitute Jewish homes. At a time of great despair and financial crisis, these fanatical missionaries are mostly successful in their soul snatching activities. It is important to note that these will organized missionary groups spend millions of dollars to further their cause. Whereas, Jewish organizations trying to combat these activities are ineffective because of lack of funds.

This is a calamity and disgrace for world Jewry.

In your commentary you state, "The Jewish state guarantees full freedom of religion to all its citizens. This freedom includes the right for missionaries to propagate what they believe. There can be no two ways about it."

It is a well known fact that many democratic States have laws which prohibit or control missionary work especially among children. Are these countries condemned as undemocratic because of these laws?

The ignoring complacent attitude of the Israeli Gov't to a situation which is continuously deteriorating is intolerable.

In this freedom of religion to permit the conversion of innocent, uneducated children at a age when they are unable to determine their own fate?

It is the duty of the Israeli Gov't to protect and defend the psyhical and more so the spiritual well being of its citizens. Therefore, as a solution to the grave missionary problem, let the Knesset make it unlawful for any group to do missionary work among children. Thereby, the freedom of religion will be secured. The missionaries will be able to continue spreading their teaching and beliefs. Also, the children will be protected from conversion before they have had an opportunity to judge the merits of their own ancestral religion.

In my humble opinion such a law is democratic and insures freedom of religion for all. It will prevent any further outbreaks of violence, which would place the Israeli Gov't in a most embarrasing position. Then, the Biblical rule that, "the ways of the Torah are the paths of pace", of tolerance and understanding will be fulfilled.

DAVID GROSSMAN

481 Palmerston Blvd, Toronto

P. S. As a subscriber to your paper, I take this opportunity to express my appreciation of your high journalistic standards. Your great paper is a pride for Canadian Jewry. May you go from valour to valour.

ONLY IN AMERICA

By HARRY GOLDEN

IS IT ALL NOSTALGIA AND SENTIMENT

There have been critics who complained that I depend too much upon nostalgia and sentiment in my writings. I do not wish here to present a defense to such a charge, because it is probably true and, moreover the critics are not legion. But certainly the charge is a question open to discussion and I rush happily to the debate.

I recall the words of Oliver Goldsmith in his play, "She Stoops to Conquer": "I love everything that's old. Old friends, old times, old manners, o'd books, old wine and, I believe, Dorothy you'll own I have been pretty fond an old wife."

The uses of the past are as sweet to us as the aroma of an old familiar and favorite dinner, as the bouquet of a cherished wine, or the casual and cheery greeting of a good neighbor.

Our generation has seen two new forces sweep across this world -- Fascism and Communism. Both of these disciplines told us we must dismiss the past. We must tear the pages from books which made the past disagree with the future and silence people who wanted to bring from the past certain traditions to the future. In every way possible these two disciplines tried everything to make the past conform to the future they envisioned.

Or, when they were in trouble, when hundreds of thousands of Russian soldiers began deserting to the Nazis, only then did the Communists change their tactics and employ the past to guarantee the future. Stalin asked the Russians to fight not for Marxism and Bolshevism but for Mother Russia. And not only did he elevate Mother Russia, he revived the medals and honors in the names of old Czarist regiments.

Significantly, thousands of icons and other religious objects suddenly appeared in Leningrad when the Nazi divisions laid siege. Thus, the Communists, who were the first to laugh at sentiment and nostalgia, the hardbitten realists who dismissed the past and told the world time and again it had no place in the lives of their people fled to its refuge when they were in serious trouble.

And the past saved them. Who is to determine now how much the past played in the Russian victories at Stalingrad and Leningrad?

If the past is a time of sentiment and nostalgia: so be it. Even the cruelest cynic will admit it was in many ways happier in that it was a time of less terror and perhaps we should remember that and try to make the future conform a little more closely to it.

One of the great Greek teachers wrote that all men are able to discuss the past and the present, since even gods quarrel about what is to be in the future.

"IT'S A PLEASURE TO BE HERE"

There's nothing so tiring as a lecture trip, but I'm all right as soon as I stand to face the audience. I shuck the fatigue and the first laugh makes me feel the trip and the receptions both before and after the lecture are endurable. As the audience warms up I warm up. I forget I have to rise at 5:15 a.m. tomorrow to catch a 7:00 a.m. plane that will take me 400 miles away where the whole process from the greeting committee to the same chicken dinner will be repeated.

Others on the lecture circuit tell me their experience is the same. The joint complaint of lectures is that the booking agency reads a different airplane schedule than we do and sometimes arranges transportation which is non-existent so that the few hours of leisure are spent on the telephone listening to confused airline clerks tell us you cannot get to Omaha from here.

I can make 10 lectures in 14 days. What cheers me is the memory that Mark Twain would take four weeks to make as many.

Mark Twain was the real pioneer of lecturers. Whether there is a patron saint of lecturers or not, I do not know. If not, I would like to recommend he be installed straightaway.

Mark Twain went around the world giving lectures. And he did it without an airplane. And not for profit either. Although he had published the "Memoirs of General Ulysses S. Grant" and saved the Grant family from destitution with $500,000, subsequent publishing ventures as well as a substantial investment in a typesetting invention made shipwreck of Twain's own finances.

At the age of 60 he was dead broke and owed $100,000. In 1895 he began his first world-wide lecture tour for the main purpose of paying his debts. One year later, after victorious platform acclaim everywhere, se showed up in England with a healthy bank account.

Think of the chicken dinners he consumed and the number of before and after receptions he attended! For the harrowing part of lecturing is not the lecture itself, but the three lectures you are expected to deliver: one to the group which escorts you to the pre-dinner reception; the second to those who paid their admission; and the third to the few important people of the community who gather at the post-lecture reception.

And Mark Twain did it by boat, train, and donkey-cart and in areas where he was not always sure what language his host would employ.

I SPOKE TO THE DEAD

Remember Bridey Murphy? Bridey Murphy was the name a mid-western lady had had in her former life and which, along with all the details of that former life, she recalled while under hypnosis. She recreated these recollected events in a book titled "The Search for Bridey Murphy" which sold thousands of copies probably because everyone wants that second chance at another life with a whole new series of mistakes to be made and troubles to be experienced. But then a little old octogenarian lady named Bridey Murphy showed up in Chicago and the rage for a second life was once again cruelly disappointed.

These crazes come and go and will always come and go, for if there is one thing most people want—besides unlimited money—it is to live forever.

In the early 1920's, spiritualism, the ouija board, and Sir Arthur Conan-Doyle were all the rage, and these engaged my interest immediately. Having been born with an unquenchable desire to see what's on the other side (no pun intended), I went into this proposition with the energy and the spirit of a Senatorial investigator.

In a dozen darkened parlors I watched the ectoplasm materialize, the chains rattle, and the trumpets float through the air. The dead spoke through trumpets which had a band of phosphoms around them so you cold see them floating in the dark. However, after I had spoken to dozens of the deceased I came to the conclusion that the dead were having a better time at these seances than the living, even though we were holding hands in the dark. The mediums always said that the only way they could establish contact was to alternate the men and women around the circle and you did not dare break the circle of hand-holding, which did help break the monotony and comfort the more hysterical.

Some fine people went to those seances: I remember meeting Margaret Wilson, Woodrow Wilson's daughter, and Olive Fremstead, the great Wagnerian soprano, and quite a few substantial citizens from Wall Street and Park Avenue.

The mediums nearly always latched on to me. They said I was "psychic," and pretty soon I had an "astral Guide" all of my own. She was an Indian maiden who had died some 400 years before and her name sounded something like Tondelayo. The moment I seated myself in the circle the medium always said that there was a bright glow around my head, said bright glow being Tondelayo who went looking for the spirits with whom I desired to hold conversation. I spoke with Gen. Robert E. Lee, Beethoven, and Gen. Von Steuben, but the thing that finally made me skeptical about the whole business was that out of all these hundreds of spirits I never encountered a single one who could speak Yiddish.

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BOOKS AND MEN

HEMINGWAY'S JEW TELLS HIS STORY

By HAROLD LOEB

FROM THE EDITORS:

The following article, reproduced from THE SATURDAY REVIEW OF LITERATURE, is an interesting sequence to ADAH LAPPIN'S "Hemingway's only Jewish character." The author, HAROLD LOEB, is Hemingway's only Jewish character.

Mr. LOEB is an economist and an author of books of fiction. He was a close friend of Ernest Hemingway in the 1920's.

I met Ernest Hemingway in the fall of 1923, when he was twenty-four years old, at one of Ford Madox Ford's tea parties. Ford was publishing the transatlantic review and Hem was assisting him. Ford's passion for parties prompted him to invite nearly everyone he met during the week to come on Thursday afternoon to the gallery above William Bird's press, which he used as an office for the Review. Outside the Seine flowed quietly between gray walls.

Hem had a boyish, disarming smile and very white teeth. He wore sneakers and a jacket which had, peculiarly, a black patch over only one elbow. I don't remember how we got talking, but I liked his talk and, even more, the vitality that came through, his enthusiasm for hunting, boxing, and fishing. The scarcity of writers at that time in the United States, I felt, was the result of the widespread impression, a relic Oscar Wilde had left behind, that artists were not quite virile. I was delighted to discover a young, outdoor man devoting himself to literature. When we parted, we made a date to play tennis.

Soon we were playing tennis whenever the weather permitted on the public courts near the prison where the guillotine was kept. Hem was not a good player. His bad eye and trick knee, mementos of the wounds he had received while serving in the Italian Red Cross in World War I, were a handicap. Nevertheless, he took such delight in a good shot and put so much of himself into the contest, that the game was always fun. Afterward, and sometimes before, if more than the needed number of players turned up, we would box. I enjoyed boxing with Hem, though I never lost a slight feeling of trepidation. Hem was forty pounds heavier than I, but he took care not to exert his full strength. On that basis, I could hold my own. Sometimes, by taking advantage of his habit of signaling his punches by a twitch of the eye, I was able to beat him to the punch with a left jab. It was a pleasant feeling, but I had no illusions about being able to fend him off should he want to blast me.

Soon we got to talking about books and writing. Broom, the avant-garde magazine I had edited in Italy and Germany, had just folded, and I was finishing my first novel. Hemingway was writing steadily and well. Unlike most of the contributors to Broom, he did not describe exotic events, off-beat moods, or peculiar characters, but concentrated for the most part on usual events, things that had happened to him. Precision, rather than beauty or strangeness, was his criterion. Fishing described by Hem was a great experience, more intense than actual fishing. His special quality was his ability to evoke a scene so that it became more real to a reader than the incidents in his own life.

Yet his stories kept coming back from publishers. At that time the Double Dealer in New Orleans had published one or two, and Bob McAlmon and Bill Bird were getting out a small paperbound collection on their press, but they paid an author little. Hem, with a wife and a child, had a financial problem because Ford's Transatlantic Review might be nearing its end.

Some nine months after our first meeting, my novel "Doodab" was accepted by Liveright. My first impulse was to rush and show Hem the cable. It occurred to me on the way that despite Hem's tremendous capacity for friendship it might be a blow to hear of my success when his stories were being returned with discouraging regularity. Nevertheless, I showed Hem the cable. He and his wife, Hadley, were delighted.

I gave much thought to why Hem was getting nowhere. I wasn't alone in believing his stories were tremendous. Both Ford and Ezra Pound had recognized his talent from the start.

When it rained, Hem and I would sit on the terrace of the Restaurant L'Avenue, and order Chablis and Portugaises when hard up, Pouilly Fuissè and Marennes when we were flush. Perhaps my success had gone to my head, or perhaps it was the combination of wine and oysters that induced me on one of these occasions to tell Hem what he ought to write.

"What they want," I said "is violence and women. You've got lots of violence. Why not insert some women? So far, you've given us only the shadow of a woman. That poor Marjorie . . ."

"Women! Hem said.

"It's your good luck," I said brashly, "to be married happily. It must be wonderful. But a happily married man misses something."

"Such as what?"

By then I was aware of the cloud, the black ominous cloud that had spread across his features. Nevertheless, I went on blithely.

"Misery," I said.

"So I've not known misery! So that's what you think!"

I had no desire to discuss misery. Hem had no bent for talking about abstractions, although misery was a pretty tangible abstraction. "Let's have another bottle," I said. "This one's on me. To hell with misery."

Hem's anger had vanished. His eyes were intent. "So you think I haven't known misery. That I'm just a Midwestern . . . "

"Just thought you were a little luckier than some," I interrupted.

But he wasn't listening. He was talking about a girl in Italy, a trained nurse. She had taken care of him in the hospital during the war. They had fallen in love. She had left him. Hem became quite eloquent. He described in sensual detail her head, her hair. Her body had taunted him for years, he said. I never doubted again that Hem had known misery.

And I was aware for the first time of the fury within him.

Not a bad fury. Furies, like many other spirits, have more than one face. The good side of Hem's fury drove him forward, enabled him to take extraordinary pains, pushed him to writing incessantly — "putting things down," Hem called it—made him a great writer.

But Hem's fury could also arouse black anger. It did not occur to me then that it would one day turn him against me.

That was the late fall of 1924. We went to Senlis together, looked at the cathedral, and at the carp in the dark, still moat. We planned to go skiing in Austria that winter and fishing in Spain in the early summer. After that the bullfights. Hem was enthusiastic about bullfighting. "It takes guts," he said.

I had to go to New York to discuss my book in January; there I had the good fortune to catch Hem's "In Our Time" as it was being returned to him by my publisher. I knew the reader, Beatrice Kaufman, and urged her to have another look. "He's a great writer and a novel will be coming along soon," I told her. She did take another look at the manuscript and eventually Liveright published it. I believed Sherwood Anderson put in a word for it, too. Hem, off in Austria, wes exultant.

I did not make the fishing trip to Spain, but I did arrive in Pamplona with Duff Twysden and Pat Guthrie before Hem, Hadley, Bill Smith, and Don Stewart got back from fishing.

They were downcast, they hadn't caught a fish; a reservoir was being constructed, and it had ruined the streams. I supposed Hems' bad humor was due to frustration. It's not much fun fishing without getting a bite.

The next day was better. We drove out to the suburbs to see the bulls being unloaded, nice sleek animals, more catlike than the shaggy brutes I had helped herd in Alberta. Then there was the running of the bulls through the street and our attempts at the early morning amateur shindig, to pass them to the right or left with jacket instead of cape. Hem, Bill and I went in over the barrier. Pat wouldn't, and Don had had enough the year before when he'd broken a rib. In the afternoon, bullfighting. Drinking at night. So it went for several days.

Yet something was wrong, something more than bad fishing. Maybe I was peculiar in feeling sympathy for the bull who bounced out so hopefully to be harassed and goaded until broken. And then the death thrust, with the most of the audience spellbound by the final agony. Hem was irritated by my sentiment.

Pat started baiting me. Pat had no reason to like me. I didn't like him either and he had more cause. But I couldn't do much about his remarks because he made them only when he had drunk too much. Then, one evening, toward the end, Hem openly backed Pat up, and our relationship somehow began to worsen.

The hurt of a friend's desertion is a bitter hurt, especially when you do not know the cause. I wondered if more than bulls was involved. The insults continued. And Hem wasn't drunk. He was as sober as I was. So I asked him to step out, not in anger,

(Continued on page 7)

Canadian Panorama

BY MORDECAI HIRSHENSON

READ YOUR TALMUD?

The Vancouver Sun plans to be publishing in its columns a daily quotation from the Talmud, the first such feature in Canadian journalism.

Rabbi Bernard Goldenberg of Vancouver's Shara Tzedeck Congregation is preparing the MAMARIM (sayings of the sages).

"ROOTIN' TOOTIN' " AT THE ROYAL YORK

The New Fraternal Jewish Association in its organ "Fraternally Yours" takes a poke at its erstwhile Soviet friends and associates in a poem by Jake Klein prefaced by the following social note from the Globe & Mail:

"His Excellency, Dr A.A. Aroutunian, Soviet Ambassador to Canada, and Mrs. Aroutunian are spending a few days in Toronto, at the Royal York Hotel"
News Item, Globe & Mail
Monday, July 3, 1961"

The "poem", whose metre is not above reproach, reads as follows:

I am Mayor of all the people,
And I want you to understand,
That when I cross the Picket line,
I do it as a friend.
The name of His Excellency
May be hard for me to spell,
But we have one thing in common,
As anyone can tell.
When His Excellency was in Toronto,
Where did he spend the night?
In the Royal York Hotel, of course,
To the strikebreakers delight.
So why do you good people,
Make such a todo?
It wasn't just the Mayod,
It was the Ambassador too.

THE CHANGING WARD

In the last ten years many, if not most, of the Jewish landmarks in Ward Four South have vanished to be replaced by other agencies representing new and different elements in the rapidly shifting neighbourhood of the down town city.

Newest building to change identities is the Radomer (pronounced "Roodimer") Hall on Beverly Street, now an "Army, Navy, Air Force" club. Down the street and across the road, the old Scheuer House, formerly the home of the "Jewish Federation" (later the Jewish Family and Child Service) is now the site of a Chinese community centre sponsored by the Presbyterian Church — a building done in the latest architectural style. Around the corner and a block away the Kielcer Synagogue at Dundas and Huron is now a Christian "healing centre". The Anshei Chmelnik across the street has reverted to being a private home.

Another popular artery of Jewish agencies was nearby Cecil Street. The spacious and dignified Ostrovtzer School still stands at the foot of the street near Spadina, but the Jewish Old Folks Home at numbers 31 to 85 is now the home of the Steelworkers Union who have kept one of the Moishev Z'keinim's buildings intact and demolished the other to put up a more modern structure and to allow for ever-pressing parking space. In between the two, the "Rebns Hoif" on Huron at Cecil has been vacant since the death of the Stretliner Rebbe and the transfer to Major Street of Rabbi Grunwald"s ultra-Orthodox Talmud Torah. Opposite it, 24 Cecil Street, once the home of the Farband and the whole Labour Zionist family of agencies, is now the "Norman Bethune Centre" an office of the Communist Party (it can be assumed that the Farband didn't have dealings with the Communists as there was a tenant or occupant in between these two "regimes").

Immediately adjacent to the former Farband House and adjoining on the neighbouring other "Jewish" street — Beverly — is the building where the late David Schatz used to preside with his chess-board — the old Zionist building. This was taken over some two decades back by the Arbeter Ring who opened up the Beverly Street door (long kept shut by the Zionists). The Arbeter Ring in turn sold the building to an organization known as SKP — an association of Polish ex-servicemen.

Some institutions are still serving. In addition to the Ostrovtzer School there is the Henry Street School (variously known as Beth Jacob or the "Poilishe" School), the Apter Centre, the Ostrovtzer Society's small house on Beverly Street (next to Murray House which is also planning a move). The two buildings at 150 and 152 Beverly represent a different trend — a consolidation and expansion of Jewish community building. At one time only the Canadian Jewish Congress was housed there (it was above the Chudleigh House). Now with an additional building there are about nine agencies in the two buildings. They include the Congress, Welfare Fund, the Jewish Family and Child Service, the Jewish immigrant Aid Services, Jewish Vocational Service, United Restitution Organization and the Canadian h. q. of the National Council of Jewish Women.

WILL HEAD COMMUNITY SERVICES BRANCH

Florence ("Faigie") Hutner, executive vice-president of the Toronto United Jewish Welfare Fund, will assume duties in September on behalf of the Joint Community Service Committee of the Canadian Jewish Congress and the Canadian Committee of Jewish Federation and Welfare Funds. Her involvement will be on a half-time basis and the job has Canada-wide responsibilities.

ENCORE: RELIGION IN THE SCHOOLS

The Rev. John V. Mills, speaking at the recent Twelfth of July celebrations, warned his fellow-Orangemen against speaking of "Protestant schools" when what they mean are "public schools". Mr. Mills, a staunch Orangeman, is executive secretary of the Public School Trustees Association of Ontario, a group that stands on guard against further encroachments on public funds by the Catholic Separate Schools. The rationale for this militant Protestant group being against "Protestant" schools is that they strongly resent Catholic schools being given tax monies and, by stressing the public nature of the common school system, can argue against the Catholic's self-imposed separation. Catholics could with justification refuse to send their children to "Protestant" schools, and Mr. Mills is aware of this.

Mr. Mills' views as expressed in his speech on the "Glorious Twelfth" are, of course, consistent with his position as an Orangeman and a supporter of the public school system. There is one serious inconsistency, however, in his record. He is editor of "Argus" a periodical which is the official organ of the said Ontario School Trustees Association. "Argus has not expressed any view contrary to the teaching of religion in the "public" schools. On the contrary it has carried several articles in support of such teaching.

Hardly a position compatible with the maintenance of public as against "Protestant" schools!

DATELINE: ISRAEL

ON "MOVING" IN THE HOLY LAND

By CARL ALPERT

HAIFA — Moving day was accompanied by just as much confusion here in Israel as anywhere else. Within ten minutes after the big van backed up at our door, half a dozen husky, burly movers (all Jews) began tossing our furniture around as if they were handling toys. By midday we were left alone amid the confusion of boxes, barrels and crates in our new apartment. Then began the job of unpacking, sorting, and trying to create some semblance of order.

Our new home is one of eleven apartments which together constitute a cooperatively owned unit. Almost all construction of homes in Israel today is of multiple unit cooperative dwellings. Ours is fairly typical. The initiative in the matter was taken by the building contractor. He procured the land. He had the plans drawn up. And then he announced apartments for sale. If the builder had any working capital, he could begin construction at once. If his capital is limited, he might have to wait for the first purchasers to appear. These would not be slow in coming. A desirable location, and attractive plans, combined with a reasonable price, could result in sales even before the foundations had been poured. In our case, 9 of the 11 flats were sold before the building was finished.

Eventually the contracts are signed, the money borrowed, the payments made (financing of a home is a problem all its own, more acute in Israel than elsewhere), the building is put up, and the tenant-owners move in.

We are eleven partners, each owning his own flat individually. The land surrounding the building we own collectively. We hold an assembly of the partners, to meet our neighbours, to elect a management committee, to discuss our mutual problems, and to apportion the collective maintenance costs.

What binds us closely together from the very first meeting is our unanimous feeling that we have been swindled by the contractor, known in Hebrew as the Kablan. Lovely promises made at the time of the closing of the deal were never incorporated in contract, and so were never fulfilled. We find that much still remains to be done to make our property pleasantly livable, and this means additional costs which non of us had anticipated.

Which must come first, the landscaping of the desolate area around the house, to make it look like the garden which had been promised, or the installation of an outdoor lighting system, so tenants and visitors won't break their necks at night? Once the decision is made in favor of the garden (roses before necks), we apportion the costs in ratio to the number of rooms in each apartment.

One young couple moans audibly They don't even have an electric refrigerator in their home, and now they are asked to put up hundreds of pounds as their share toward the garden — some thing they thought was already figured in the price. The Kablan wisely makes infrequent appearances at the spot now, and seldom stays long.

One takes stock of one's neighbours. They are a typically heterogeneous group. There is an eminent pediatrician, now retired; an automation specialist; a beauty parlor operator; a couple who operate a mail advertising shop; a nursery school teacher; an employee of Haifa port. Background? They were born in Israel, Iraqu, Germany, Poland — and the United States, among other places.

We get to know the names of the streets in our new neighborhood, but no sooner do we remember to identify the road below us as Miriam St., then city hall changes it to Henretta Szold St.

A 3½ foot snake slithers across the grounds, causing some excitement. It takes refuge in a stone wall. We call the police. They refer us to the fire department. Is the snake indoors? No, it is outdoors. Then they can't come. It's not their job to chase snakes through the fields. If it is cornered in a building they will come. Should we invite the snake into our living room, and thus qualify for help? The unlikely suggestion is rejected by all members of the family. The children give the reptile a pet name which sounds suspiciously like that of the Kablan.

No matter. We can sit on our front terrace and see the glorious, classical view of the city and the port of Haifa from the top of Mt. Carmel. We are becoming authorities on the arrival and departure of Israel's vessels. We can quote statistics on the national shipping tonnage; we can identify the lines by the markins on the funnels.

At night the city sparkles. And when the score of little fishing boats stream out of the Kishhon of an evening, and dot Haifa Bay with their gleaming lights, to attract the fish, the whole picture becomes a fairy-land — surely the most beautiful sight in the world. We're almost willing to forgive the Kablan all his sins.

ACROSS THE FENCE

THE ETERNAL MYSTERY

By PAUL MORTON

I have recently enjoyed the exciting experience of being presented with a copy of The Haggadah. (Hold! Brake to a full stop! The gentile goes too far. Surely he's not going to try and ingratiate himself with Jews by a pretended enthusiasm for the rites of the Passover).

Right! I have little more than a movie fan's awareness of the charm attendant upon these ceremonies, although one phrase lingers in my mind as possessing a strange beauty: "How does this night differ from all the nights?"

No, my excitement is for the creative accomplishment of the book. For my Haggadah is that rare achievement: A work of art both lavish and beautiful. Executed by an artist of genius, Arthur Szyk, magnificently edited by Cecil Roth, it was engraved in England. To paraphrase: It is a thing of beauty and a joy forever!

However, I never receive anything containing words I do not read. Szyk's illuminations are superb. I'll not say more, because I am really only competent to appreciate them as pieces of reportage, and I was helped by Editor Roth's hand along the way.

It is one thing to think you know about Jews (or Christians); it is fascinating when your impressions are either confirmed, or denied. I like to know the truth; as much of it, at least, as we may aspire to here on earth. I found the following excerpts from Editor Roth's text quite fascinating:

"The Jews were always profoundly influenced by their environment ('As the Gentile acts, so acts the Jew' ran a familiar proverb.) In the South of Europe they were for many centuries largely under Moslem influence, with its strong iconoclastic tradition and its fierce intolerance of any representation of the human form."

Mr. Roth explains that it was in Northern Europe where the art of Jewish book illumination especially flourished. Some rabbis objected (12th Century) "lest the attention of the worshipper might be distracted by from his devotions." Also, these many-colored, complex engravings were almost prohibitively expensive. But the rabbinical objection was not great....

The Puritans, of whom I am a descendant, were not so tolerant. To them The Bible — the Old Testament in particular — must be accepted literally. If the commandment said there were to be no graven images, there were to be none, even to and including the form of the cross upon which Christ died. My ancestors had names like Nathan, Elkanah, Jacob and Levi. They were strict. Life was to be lived in black and white; never in technicolor. (Indeed, today, I do not own a color television!)

Some of my best friends are Roman Catholics! They love color and beauty in their churches, and the Lord God Jehovah, in all his awe-inspiring majesty has been "graven" in massive color on the domes of their cathedrals: notably by Michaelangelo on the dome of St. Peter's at Rome.

But no artists have ever depicted the "face" of God for Puritans. We do not know His face — a privilege reserved for the few; or, as Catholics would say, for angels.

Imagine then, my astonishment, when an intelligent, tolerant, and amusing Roman Catholic friend told me the following story, recently.

"Competition has been tough in the outer-space travel business," he explained. "It was a case of Florida against the Russians, and the Reds had Gagarin....

"One day, however, the Floridans finally got a rocket into high, high orbit. This one went straight up, and kept on going. Soon it was out of sight and sound of every known type of contact. It was out of this world!

"Imagine, then, the excitement throughout the Western World when it became known that the far-reaching projectile was returning to earth.

"Every resource known to man was conscripted to ensure a safe landing. And, as the rocket challenged the heat-destroying reaches of the atmosphere, the giant Palomar telescope picked it up.

"Everything appeared splendid, except for a small shining object on its outer surface: identification, impossible!

"But as the rocket plunged to the safety of the welcoming Atlantic, the rockateers found they had brought an angel to earth!

"An event of his kind would have great political-religious significance. The angel was calm and collected; not at all impressed with its historic journey, and, when asked if it would speak to the world on television and radio, said: 'Why, certainly.'

"The people of the world stood to their electronic equipment, anxious to learn the truth about the heavens. At last the Master of Ceremonies posed the fateful question: 'I believe, heavenly visitor, you enjoy the rare privilege of looking upon the face of the Almighty.'

"'I do,' said the angel, gently.

"'And would you discribe Him to us,' asked the MC.

"'Him?' said the angel, puzzled. 'Well, She's black....!'"

This is a strange story. It disturbs some people Yet it need not. For as Jew, Catholic, Protestant Moslem, Buddist, Shintoist, and all the rest of those concerned with Faith, certainly we can contemplate the heavens as one, and say together

Behold a mystery!

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PAUL MORTON is a Toronto non-Jew who comments weekly on Jewish affairs from a Christian's point of view

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The Woman And The Home

Cut Off Your TV and Talk

Advises Popular Entertainer, Shari Lewis Who Says Kid Shows Are Dreadful

By BEN GROSS

NEW YORK — Shari Lewis, that fetching puppet girl whose trade mark is the pony tail, made this remarkable remark—that is, remarkable for a television star: "The best thing a family could do is occasionally to turn off its TV set and just talk and be together for a while." She smiled. "But not at 10 a.m., Saturdays of course."

That happens to be the time when her weekly children's show is seen on NBC-TV. Now, don't get the idea that the winsome Shari is agaist the medium that provides her caviar. Far from it.

As I was dining with her and her personable young husband, TV producer Jeremy Tarcher, at McCarthy's steak house, she emphasized that television can be a tremendous force not only for the entertainment but for the enlightenment of children.

"But I think it's wrong for families to permit their kids to sit in front of a TV set five or six hours a day and tune in show after show without some supervision. When this happens, the parents aren't living up to their responsibilities.

"Many children spend so much time watching TV that they don't have time to live and experience life itself. It's best for them to learn by themselves, through experience. Instead of merely watching cowboys and Indians they should play cowboys and Indians.

OUT OF CONTACT

"There was a time when families played games together. There should be more of this today. A great deal for our trouble comes from the fact than in too many homes the individual members of a family are out of contact with one another".

Shari, whose children's show has won seven awards, including two Emmys and the Peabody, the latter in 1961, has a sour view of most of the moppet programs. "They're dreadful," she said. "And do you know why? Because the adults who produce them figure that the kids have no taste and don't know any better.

"And they're right. Kids don't know any better. Therefore, it's up to those who put on these shows to realize that adults should widen a child's frame of reference. They should remember that if, for example, the youngsters see people beating one another over the head, they'll be impressed by that and inclined to do likewise.

CHILDREN IMITATE

"Children imitate the performers they see on TV. Many of them have imitated my pony tail. When I began wearing it shorter, a little girl wrote me that she also had cut hers.

"But, when you come right down to it, parents shouldn't blame the television shows. Sponsors and networks have one purpose—to make money. Parents should have another purpose—to surround their boys and girls with the good things of life."

And among the "good things" which both parents and educators throughout the country have hailed are Shari and her puppets: Lamb Chop, the star lamb; Charlie Horse, the pun-loving pony; Wing Ding, a slightly mad crow, and Hush Puppy, an ol' hound dog.

PUPPETS ARE REAL

These fanciful creatures of the imagination are real to millions of youngsters from coast to coast. And if you want to know the truth, also to thousands of adults. "As a matter of fact, they are real to me too," Shari told me. "When I work with them they're living beings."

As you may glean from the aforegoing, this piquant performer is a girl with thoughts of her own and the ability to express them. "Although my show is, I hope, educational, I intend it only as entertainment. You see, to be educational a children's program does't necessarily have to deal with an educational topic.

"But the children can learn by being exposed to people who speak English and show love of other human beings.'

FINE CHILDREN'S PROGRAMS

Shari, at this point remarked that in addition to her own, there are a goodly number of fine children's programs on TV. "I think that the Leonard Bernstein's concerts for young people, Captain Kangaroo, Shirley Temple's show and Huckleberry Hound are first rate."

It's evident that Shari's imaginative and humorous divertissement appeals not only to the prize-awarders but also to the average viewer. For her Saturday show on NBC has been renewed for next fall, fully sponsored. Also, she has just finished taping a program with Jack Benny to be seen on CBS in September and, on July 12, this girl won praise in her first dramatic role, the lead in the U. S. Steel Hour play, "Watching Out for Dulie."

(Continued on page 8)

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- cup minced onion
- ¼ cup tomato paste
- ¼ cup sour cream
- 2 tablespoons vinegar
- 1½ teaspoons salt
- 1 teaspoon sugar
- ¼ teaspoon pepper.

Melt margarine in skillet. Add eggplant and onion. Cook until tender. Remove from heat. Blend in remaining ingredients. Chill. Serve spread on thin slices of rye bread. Makes 2 cups.

— Keep Smiling —

THE WRONG PROFILE

Atlantic City is the scene of the Miss America Beauty contest. Every year ambitious beauties flock to this seashore resort with hopes of attaining fame and fortune.

Many of these girls are very publicity minded. I knew one Miss America aspirant, for instance, who was caught sunbathing in her birthday suit by a brash photographer who promtly took her picture. The infuriated miss chased him all around the patio.

"I'll teach you to play a trick like that," she shrilled. "You shot the wrong profile!"

Or as one fellow I know puts it.... a beach is a place where a girl goes when she has nothing to wear.

DETECTIVE'S DUTY

Lloyd Weill tells the one about the salesman who suspected his wife was running around with other men. Just to make sure, the fellow hired a private detective to tail his spouse.

A week later the Sherlock reported and said, "You were right. Your wife is running around with another man." Then he submitted his bill. "And what are my next instructions?" asked the detective.

"I want you to follow my wife and that bum. Keep on their tail night and day — even if you have to track them the length of Europe and back. And then I want a complete report on what he sees in her."

ALL SORTS

By RUTHIE

the mode of a vacation. But, that's what makes the world Strange, how people can disagree so determinedly about interesting.

Here, at a seaside resort whose usual week-end crowd runs over the million mark, I find people who say,

"Phooey, the beach! Who wants to sit on the sand like a slob, get baked like a lobster and dunk in an ocean where everybody spits?"

These of course are the yearly residents who wouldn't miss making a snide remark whenever they could.

They add, "Give me the country any day. **Ach**, a nice poker game, no dirty sand, green grass — a **Ganayden** (paradise)!"

The beach-lover expostulates, "The country! No place to take a walk, here you have the boardwalk! Who needs a hotel where, after breakfast, you wait for the lunch bell, then the dinner bell, then the midnight snack? And, if you're not so young, you rock on the porch in between."

The conversation is heated. **"Noo,** smarty, who said something about a hotel? There's nothing like a bungalow colony—cook when you want, eat when you want, come and go when you want!"

"A bungalow-colony!" At this point the opponent is ready to tear her hair out of her head. She sputters, 'Phooey! You gotta take pots and pans, dishes **bet gevand** (bedding)! The last time I did that, it took me three days to go up and three days to come home. It wes moving —a regular production!"

But the country-lover wouldn't be "downed".

"Aw, come on, it's not so bad! You know what I did two summers in a row? I picked my bungalow for the next season, moved in the trunks with the summer things—and **fartig** (finished).

Either way no one wins.

* * * *

Tish Ab'av was something! I was fasting. The day was hot and humid. In order to escape from the kitchen, I chose the lesser of two evils. During the heat of day, Heather and I were strolling along the boardwalk. We paused to relax in a pavilion. One couldn't see the surf through the density of the crowd on the beach. **Tish Ab'av** was very much in the air—in talk.

One man who refreshed himself in the water, remarked, "Who can go to the cemetery today? It's murder there. You gotta be crazy or something. I'll go in the middle of the week, when it's not crowded". Thus he consoled himself.

From another group I heard a young woman say, "My mother said that, on **Tish Ab'av** you must eat wide noodles with cheese. Can you tell me how wide the noodles have to be?"

She evidently didn't realize that dairy dishes are usually prepared after a day of fasting.

Another woman, quiet corpulent, was devouring a huge salami sandwich. There must have been a pound of salami, at least, wedged between the slices of a seeded roll The meat curled down the sides. In between each bite, as she gulped for air, she reminisced,

"My **Boobie** (Grandma) used to do this; my Boobie used to do that . . ."

It was too troublesome to find out about the tradition of **Tish Ab'av**, or why the accompanying customs prevail. **They** were having a wonderful time. Let the dopes fast; they're old-fashioned!

* * * *

We're all acquainted with the adage that a girl can be an old maid at thirty, but, if she marries, even at forty, she's a young bride. Well, I met a **hoosendl** (young groom). He was every bit of senty-five. After fifty-one years of marriage, he lost his wife two years ago. He was "on his own" but felt very lonesome. So, seven weeks ago, he took the plunge again.

"Did you meet your wife here?", I asked him.

"No, in Florida", (I'm sending my mother there next year).

Well, it's interesting to note how a person matures.

The first marriage was, undoubtedly, romantic. This time, the only thing the "young" husband could talk about was how his wife can make **knishes** (potato dumplings).

"She's Roumanian. She can cook!"

It takes all kinds . . .

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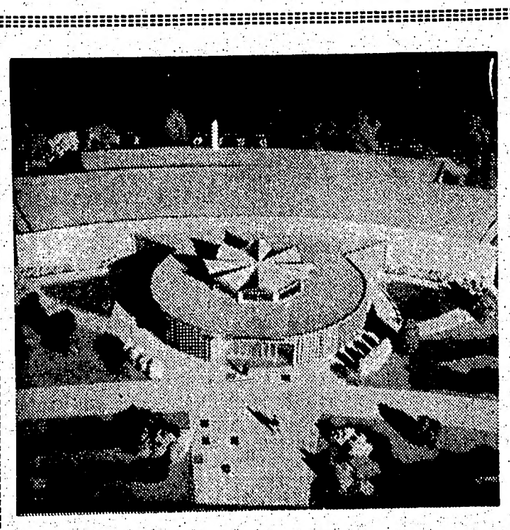
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THE "SHERATON BIBLE"

NAZI - PROPAGANDA IN CANADIAN HOTELS?

by S. BERSON

Several months ago an Israeli newspaper caused somewhat of a sensation by a journalistic revelation concerning Ernest Henderson, otherwise known as "Mr. Sheraton".

At that time a Sheraton hotel was opened in Tel Aviv. According to a recently established custom every guest at the new hotel found next to the Bible Mr. Henderson's opus magnum, the "World of Mr. Sheraton".

An Israeli journalist took the trouble of reading this "Sheraton Bible": a collection of noticeably ghost-written platitudes and reminiscences.

The curious Israeli journalist, however, discovered not only "profound" reflections on life and success in business but also some Nazi-tainted ideas about Roosevelt ond World War II. The discovery caused many Jewish newspapers throughout the world to comment upon this book and its definite Nazi ideas.

The reverberation was such that Mr. Henderson denied anything "political" among his own or ghost-written ideas contained in "The World of Mr. Sheraton".

At that time I believed Mr. Sheraton. I was convinced that not only had he very little to do with the writing of the book, but also might have misunderstood its political implications.

• • •

Last week I stopped at one of the Sheraton hotels in Montreal. To my amazement I found the Sheraton Bible planted in my room, next to the Gideon Bible. At first I thought that this was a new, expurgated edition of "The World of Mr. Sheraton". If I remember correctly during the uproar about Henderson's pro-Nazi philosophy, it was stated by Sheraton officials that the book would be retracted from circulation.

• • •

I began reading it and found in the book some of the following gems:

"It was Roosevelt's international program which troubled me most. I was never convinced that France, Britain and the United States might not have escaped the Second World War and its very painful ravages had F.D.R. exercised the restraining hand of statesmanship rather than pursuing what may have been an unnecessarily belligerent policy that seems to have made a World War inevitable. I felt that Roosevelt's dislike for, and lack of understanding of, Germany actually encouraged at least some of the evils that developed under Hitler, and that communism in Russia was really world enemy number one.

"I have long felt, though this view is still most unpopular, that many of the Nazi strong-arm manifestations so violently distrate ful to us were, despite their unpalatable nature, actually the sole brand of backfire that could prevent Communist domination of the Germany of 1933."

• • •

I could go on quoting from Mr. Henderson's profound observations on contemporary history. But I feel that this theory about Roosevelt's guilt and Hitler's leniency in Warld War II is sufficient to demonstrate its pro-Nazi tendency.

I just wonder why we, guests of Sheraton hotels, should have to pay for this book and be coerced into drinking this poison with good Sheraton coffee.

NEW HARBOUR FOR ELATH

JERUSALEM, (JCNS) — The Negev Phosphates Company formed a new shipping enterprise with an unnamed European firm and has chartered two ships for the export of phosphates, the Israeli Minister of Development, Mr. Mordecai Bentov announced here.

The first ship Master Joe, arrived last week at Elath and is the largest to have docked at Israel's southern port (except for oil tankers). She will take a large consignment of phosphates to Japan shortly. Total export is expected to reach 175,000 tons next year.

The construction of a new harbour, about two miles south of the present one, is to begin shortly, Mr. Bentov stated.

Hemingway's Jew

(Continued from page 5)

but because it was either that or running away.

It was an odd walk around the square in Pamplona. Although most of the celebrants had gone off, there was still light under the colonnades. We made for a corner across from us where the street would be dark and empty. Hem was grim. I regretted that I hadn't thrown a glass of wine in his face. Then the whole thing might have broken up in a drunken fracas, leaving no mark.

We reached the dark street. I fumbled with my glasses. It seemed unutterably stupid. I looked at Hem. I thought I saw a smile. "I don't really want to hit you," I said.

"Me either."

But it was never the same again. We tried hard. I talked about the grace and skill of the bullfighters. Hem wrote me a sweet letter of apology. But it did no good. We parted the next day, Hem and Hadley going on to Madrid for the bullfighting; Duff, Pat, Bill and I returning to St. Jean de Luz. When Hem came back to Paris, I even played tennis so badly that he beat me. But it wasn't the same. We had a farewell dinner and Bill and I left for the United States.

More than a year later, "The Sun Also Rises" came out. At first I couldn't read it. It wasn't that events and people in real life should not be used in fiction —we must use what we know best—but that Hem had seen fit to tag my background onto a miserable character. It wasn't necessary. It seemed vindictive. But my feelings have long since subsided.

Now that Hem is dead, the world seems emptier. It isn't the writing that he still could have done that matters: but the los of the man, the vital, warm individual who could love and hate, work and play with such glorious exuberance.

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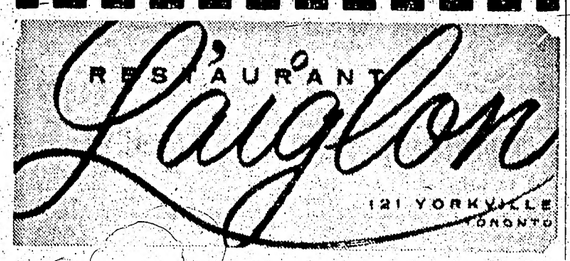

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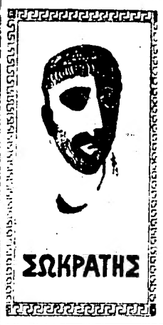

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AN EDITORIAL

TORONTO AND OUR AGED

Most pressing and depressing social problem of our time is the spectre of the aged parent, bypassed by a busy world, neglected and feeling useless, relegated far too often to the nuisance category.

Each of us hope to face, inevitably, the onslaught of age. But those of us who enjoy the vigor of youth tend to forget the problems of the aged and chronically ill. Being human, we live for today. But being human, we are endowed with compassion. And the plight of the aged, alone and unheeded in a preoccupied world, is one that must touch all of us who remember the wisdom and love, the dedication and strength, of the parent or guardian of our youth.

Though all too many communities are derelict in their attention to the aged and chronically ill, we are able to look with pride to such institutions as the Jewish Home for the Aged and Baycrest Hospital in Toronto. The warm environment of the Home and the superb standards for rehabilitation and care of the chronically ill at Baycrest Hospital, are indispensable. The care administered by these two institutions is unmatched; their good is immeasurable.

But they are not enough.

Right now there are 300 aged people waiting for admission to the Home. Our pride in the Jewish Home and Baycrest Hospital must be tempered by the realization that the need is far greater than present facilities, that their fine work is hampered by a serious lack of space.

The support of a dedicated few has given us these two great institutions. The compassion of a dedicated community will ensure their continued success and service to the aged and chronically ill.

"Honor thy Father and thy Mother." How better can we fulfill this message than by donating generously to the Building Expansion Fund of the Jewish Home for the Aged and Baycrest Hospital.

They need $4,500,000. With our help, they will reach their goal.

Bank Of Canada Governor

Continued from page 1)

that some very prominent persons belonged to Young Judaea in those days. Club Jordan produced three rabbis: Lacey Levi, now in the U.S.A., who is a brother of Rabbi Gershon Levi of New York and Mrs. Mattie Rotenberg of Toronto; Rabbi Eli Bohnen whose brother Dr. David Bohnen is Surgeon-In-Chief at the New Mount Sinai Hospital; Rabbi Morris Kertzer, one of America's bright young rabbis and author of two books "With An H On My Dog Tag" and "What Is A Jew?".

Rabbi Kertzer was the first rabbi to land in Italy on the Anzio beach during the World War II and served as a chaplain with the U. S. Army. Two other members of Club Jordan were Dr. Irving Sherman, now a prominent psychiatrist in Chicago, and Philip Goldman, Toronto druggist and a member of the Senate of the University of Toronto

Club Nordia, named after the Zionist leader Max Nordau, was a girl's club and produced leaders in Junior Hadassah. Some of the members included Mrs. Harry Frankel (Evelyn Greenbaum); Mrs. Ida Solway (Zeldin), and Mrs. Allan Perly.

CHARTER MEMBER OF "AVUKA"

Dr. Zimmerman recalled that Lionel Gelber's younger brothers, Marvin and Sholom, also belonged to Young Judaea at that time. Marvin was a member of the Bialik Club and Sholom belonged to the Junior group. Mr. Rasminsky played a prominent role in the national convention of Young Judaea which was held in Toronto in June, 1927.

Mannie Brown, Q.C., a past president of the Toronto Zionist Council, attended the University of Toronto with Rasminsky. Brown followed him as supervisor of Young Judaea and describes Rasminsky as a hard-working, handsome fellow and a top debater. He recalled that Rasminsky was one of the original members of Avuka, the student Zionist organization at Varsity.

Louis Herman, Q.C., well-known in Congress and B'nai B'rith circles, studied Hebrew with Rasminsky some 35 years ago with the veteran teacher Sigmund Socol. Herman also was a fellow student of the Governor's at Harbord Collegiate and describes Rasminsky's appointment as an "outstanding achievement". He points out that the Liberals refused to appoint Mr. Rasminsky to the same post seven years ago. "This is further proof of the fact that the Diefenbaker government believes in human rights and appoints persons to high office strictly on merit and ability alone," Mr. Herman declared. He stated that Rasminsky was an excellent student and a very sincere person.

LEADERSHIP ABILITY

Mrs. Herbert Orliffe was a member of Young Judaea when Rasminsky was a supervisor. She lived in Hamilton at that time and her maiden name was Ida Goren. She recalls coming to meetings in Toronto at the old Zionist Building at Beverly and Cecil Sts., across from the Murray House. She describes Rasminsky as a very energetic and able felow with definite leadership ability. He worked very hard to mould Young Judaea into a strong, vibrant organization.

Mr. Rasminsky is married to the former Lyla Rotenberg of Toronto, and they have two children, Michael, 24, a medical student at Harvard University; and Lola, 17, studying at Banff, Alberta. Mrs. Rasminsky comes from the well-known Rotenberg family. Her father the late Harry Rotenberg was president of the Federation of Jewish Philantrophies, the forerunner of the United Jewish Welfare Fund. J. I. Oelbaum, prominent communal leader, was executive director of the Federation at the time Mr. Rotenberg was president (1927-28). He recalls Rasminsky as very active in Jewish youth activities and his wife as "a quiet, soft-spoken person". Mr. Oelbaum knew Rasminsky"s father who was in the clothing business.

Mr. Rasminsky's mother is married to David Dunkelman, owner of Tip Top Tailors. She has one brother Kenneth Rotenberg, prominent in the building and construction industry, and a partner in the firm Yolles and Rotenberg. His father Harry Rotenberg and Leon Yolles were the first major builders of large office buildings and built Sterling Towers, Federal Bldg., the Park Plaza Hotel and many other buildings.

She has three sisters as well — Mrs. H. P. Green (Gertrude Rotenberg) of Toronto; Mrs. B. D. Dorfman (Hilda Rotenberg) of Washington, and Mrs. Irvin Haladner (Meta Rotenberg) of Toronto. There was another brother in the family, the late Arthur Rotenberg.

ATTENDS SYNAGOGUE

Mrs. Haladner states that Rasminsky is "a religious Jew" pehson and attends synagogue in whatever city or country he is visiting. Last year he was in Ireland during Yom Kippur and attended the High Holiday Services at a synagogue in Dublin.

Oscar Joseph of Regent Motors recalls attending a convention of the AZA, B'nai B'rith youth group, in Washington, D.C. with Rasminsky in the late 1920's.

EXCELLENT DEBATER

One interesting fact is Rasminsky's debating activities. While attending Varsity he was one of three debaters who represented the Avukah Society in a debate against a team from the United Kingdom, which included Hon. Arthur Lourie, now Israeli Ahbassador to Great Britain. Rasminsky's partners were Lionel Gelber and the late Harry Green, later to become a lawyer and Rasminsky's brother-in-law. The debate was held at the Talmud Torah on Brunswick St. The chairman of the judges was Dr. W.C. Grant, Principal of Upper Canada College who stated in giving the decision to the British team, "Who appointed me to be a judge in Israel?".

Canadians of all faiths and religions can take heart in Mr. Rasminsky's appointment which proves that anyone can reach the highest office in Canada on merit and qualifications alone.

Toronto's Desperate Need For Home, Hospital Stressed

As the Building Expansion Fund Campaign for the Jewish Home for the Aged and Baycrest Hospital builds momentum — with more than $1,130,000 of the $4,500,,000 already in—three men have been assigned to help speed its success.

"We must have our cards covered by the end of August so we have asked three members of the Campaign Executive to act as liaison chairmen in three of the top divisions," said J. Irving Oelbaum, Campaign Co-chairman.

"It is vital that this Campaign be successful because of the desperate need for the services of the Home and Hospital in our community," said Abe Posluns, Campaign Co-Chairman.

ORGANIZATIONS DIVISION PRAISED

Liaison Chairman to the Special Gifts Division headed by Frank Godfrey and Arthur Minden Q.C., is Samuel J. Sable; to the Advance Gifts I Division headed by Dr. A. A. Epstein and Elliot Marrus, Q.C., is Arthur Gelber and to Advance Gifts II Division headed by J. Barney Goldhar is Carl Keyfetz, Q.C.

The Campaign Executive at their last meeting commended the work of the Organizations Division headed by Carl Keyfetz, Q.C., which has raised $12,750 from 10 organizations although handicapped by the fact that most prospects in this Division are unavailable during the Summer.

They also commented on the fine work of the Families of Residents and Patients Division headed by Harry A. Pike which has already raised $35,255.

TO BUILD NEW HOME

The Building Expansion Fund was launched to provide accommodation for the 300 aged folk who are waiting for admission to the Home and for the chronically ill of our community.

A successful campaign will provide funds to enlarge Baycrest Hospital from 87 to 180 beds and to build a new Home which will accommodate 355 residents.

There will be a new out-patient department, a nursing wing, and a Day Care Centre which will have facilities for 200 persons.

Cut Off Your TV And Talk

(Continue from page 6)

RECORDS AND BOOKS

In addition, she has a best-selling RCA-Victor children's LP album, "Fun in Shariland," and is the author of two successful volumes, "The Shari Lewis Puppet Book" and ' 'Fun With the Kids".

A ballet dancer, actress, puppeteer, singer, storyteller, magician, musician, commercial announcer and author, Shari gives meaning t othe word, "versatility." A native New Yorker, her mother is a music teacher, and her father **Dr. Abraham B. Hurwitz,** holds the dignified post of director of student activities at Yeshiva University.

Before that, however, Dr. Hurwitz served as the official magician of New York City's Department of Recreation. As "Peter Pan the Magic Man" he entertained thousands of children.

"My father began teaching me magic when I was a child," Shari recalled. "I was only four when I appeared on the stage with him to pull a rabbit out of a hat."

Her mother taught her to play the violin and piano and, still in her teens, Shari performed with her dad in USO shows. And in the meantime, she had been studying at the Manhattan High School of Music and Art, the American School of Ballet, the Neighborhood Playhouse and Columbia University.

Eventually as a ventriloquist, Shari became a winner on Arthur Godfrey's Talent Scouts Program and then, at the age of 18, started her own TV show. "Facts and Fun". Many other programs followed, including one which ran on The News station WPIX from 1954 through 1956. 'I gained some of my most valuable experience there," she told me.

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